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The Buddha's System of Meditation

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Practical Yoga is not openly taught by yogins. It is even difficult to get them to talk on the subject or to tell their experiences. Great differences exist between their practical experiences and the theoretical knowledge obtained from literature relating to Yoga, samādhi, or meditation, that is known to be extant today. Whatever be the method taught, learnt, or followed in meditation, the real thing ultimately depends on one's own experience in it.

The system of meditation outlined in this book is based on the experiences of the Buddha himself, and his disciples as contained in Pali literature to which the author has had access. The Master eschewed the theoretical method of knowing the truth. The practical method he adopted was one of meditation and the insight based on it. It consists of progressive steps, stages, and courses of Dhammas claimed to have been discovered, practised, and taught by the Master.

Whatever we find in the Buddha's system must have issued from his own experience or thinking; for he has sought none of the old authorities ever known to us for the ramifications of Dhammas obtaining in regions extending from gross to subtle, lower to higher, normal to supernormal, mundane to supramundane. It short, the Dhammas extend from bondage to liberation, self-entanglement to self-elimination, and Samsara to its extinction called Nibbana; evidently this is a unique system.

The work has been executed in several phases. This was inevitable as the author has had to go through voluminous literature in the original to discover the essence of the Buddha's teaching. He began writing it in 1974 following four decades of his quest for truth. The work is dedicated to His Majesty King Birendra Bir Bikram Shah Dev of Nepal.

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The Buddha's System of Meditation

PHASE THREE

THE SUPERNORMAL POWERS

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I

Introduction

Profusion of Illustrations

EVEN THE autobiographical portions of the Canonical Text concerning the life and work of our Siddhattha[1], Shākyamuni, Gotama Buddha, contain many instances of supernormal powers. They range from simple mental skills to manifestations of a profound cosmic nature. Moral principles are predominant in all of them. No display of such power was ever attempted by the Master for purposes other than those of gaining moral support for his unique mission to suffering humanity. The emphasis on the observation of moral conduct is clearly stated by the Master, among others, in the 6th sutta of the *Majjhima-nikāya*.

Miracles attending the various incidents and events in the life of the Shākya Prince, the Bodhisattva, or the Buddha, may be excluded from the category of supernormal powers under consideration. For these miracles do not seem to have been directly and knowingly brought about by the recipient of such supernormal praise himself. But there are some miracles that can ostensibly be ascribed to the latent power of the trance maintained during the occurrences by the meditator. Although not plainly spoken of by the Master, the miracles attending the Prince's first trance under the rose-apple tree are, to all appearances, of such a nature.

The frequent visits to and talks and discourses of spiritual

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beings with the Master may be included under this heading. For such beings cannot be seen with material eyes. The possibility under such circumstances is either the use of supernormal sight on the part of the Master, or that such visitors made themselves visible to him. In the case of the second alternative, however, the power would lie on the side of such higher beings.

The appearance of the four signs during the household life of the Prince can be taken up as an example for consideration. If we attach even a little importance to the non-canonical and commentatorial legend and interpretation, the four signs do not appear to have been merely ordinary events. The Prince might have witnessed several such sights in the city of Kapilavastu on a number of occasions previously also. The deep impression of such signs made and left upon the mind of the Prince could have been effected only by the agency of some powerful beings like the ones suggested in works such as the *Lalita-vistara*, the *Nidānakathā* and the *Buddha-carita*. Later incidents in the life of many disciples of the Master support the above supposition regarding such agency.

Supernormal powers displayed by the principal disciples of the Master are also recorded not only in the commentary and non-canonical works, but also in the text itself. They are numerous and varied. We cannot just brush them off as mere later inventions, imaginations, or hallucinations. If we do so, many important suttas and events would be inexplicable and would seem incongruous. We shall of course take them tentatively for our analysis in order to develop our thesis that a sort of supernormal power can be produced even now. Otherwise, any research on this head would be meaningless not only in the present, but also in any foreseeable future.

We are not going to put implicit faith in what is given in such stories. They will however help us to arrive at a tangible procedure for organising such powers. At the very outset, it should be remembered that the simple word 'Buddha' signifies more that what we ordinary understand, or like to do so, by the equivalent phrase, 'the enlightened one'. The word, or the phrase, does not mean merely a learned man even in our modern sense. It implies, among others, a thoroughly and fully awakened one. Awakened from the world of desires, hatred,

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and delusion, the person must experience a state devoid of such mental formations and dispositions. Such a state itself would certainly reach the farthest limit of our universe of thought and beyond.

Had the Master not attained something beyond the ken and pen of ordinary human comprehension and capacity, he would not have been acclaimed as the omniscient Buddha, the teacher of divine beings and men. He had strongly contradicted the calumny spread by Sunakkhatta, the son of a Licchavi Prince in Vesāli, that 'the Samana Gotama (the Buddha) had no superhuman qualifications and supramundane specific insight of competent noble knowledge'. This is recorded in the 12th Sutta of the *Majjhima-nikāya*. He had given, to his principal disciple, Sāriputta, an enumeration of his main achievements including the supernormal powers, in this very discourse.

Moreover, he would not have been able to convert and bring within his order and fold so many persons of intellectual and meditative capacity in those remote times, if he had not possessed the supernormal powers and supramundane knowledge to convince them with. For the intelligentsia of the world at that time were much more inclined towards such powers and knowledges than we are now. So we can fairly conclude that the Master and his principal disciples were not devoid of qualifications and competencies ascribed to them at least within practical bounds. With such a postulation, we may utilize the huge collection of such materials, preserved in the Buddhistic canon and commentary, illustrative of human acumen and perseverance.

Moral Responsibility

We are entering a field of action, where some possibilities of developing psychic powers are involved. They may or may not be practical; but we shall start with the supposition that some of them will be practised to their fruition. Hence we shall have to guard ourselves against any temptation to use any one of them for purposes other than those stipulated by the Master himself. The Ākaṅkheyya Sutta, the 6th discourse, of the *Majjhima-nikāya* is comparatively short and handy in this respect. The title of this discourse literally means—'If one

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wishes', or in other words, 'Wishfulfiller'—and the precept thereof covers the whole range of Buddhistic thought in a nutshell.

The substance of the sutta is as follows: 'One must follow the moral rules strictly and completely, if one desires, among other things, the attainment of supernormal powers.' The commentary on th sutta elucidates the desirable fruits of fulfilling moral condct, achieving form and formless trances, and attaining the supernormal and supramundane powers and knowledges and the final insight through following the moral rules as prescribed by the Master. The elucidation is expressive and informative. Anyone who reads the ten pages of the commentary will easily grasp the main trend of Buddhistic conduct, meditation, and thought. The purport is however the exhortation of observing the rules of conduct seriously.

The emphasis on moral conduct before attempting any one of the trances and supernormal powers is invariably given and found in the text, commentary, and meditative literatures in Buddhism. This should be so even now wtth a viewpoint of our moral responsibility towards our society and humanity. The risk of the uncontrolled development of psychic power is not imaginary, but real. It may harm the practiser of meditation, as well as others, in the course of time. Such instances of misuse and its harmful consequence are also found in the text and commentary. The quality of achievement is recorded and found perceptibly to deteriorate as soon as we happen to lose control of our moral responsibility over the power gained and the utilization of such power indiscriminately.

Hence the development of psychic, or supernormal power is to be sought only for the advancement of our spiritual life, and not for commercializing and utilizing it for purposes other than those expressly sanctioned by the Master. Only then will the achievement and stabilization of such power contribute to our advancement on the right path of realising the spiritual objective. The gradual teaching of the Master for the development of supernatural knowledges, as given in the second sutta of the *Dīgha Nikāya*, has amply emphasized the need to cultivate moral integrity before developing such power. It is as much

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realistically true at present, as it was in the time of the world teacher.

Unavoidable Sequence

The supernatural, preternatural, or supernormal power is termed "Iddhi" in Pāli, "Riddhi" in Sanskrit, and "Vibhūti" in the *Yoga-sūtra*. It is not a magical feat. Neither is it cultivated for its own sake. It is not held generally as a desirable objective in any system of meditation and philosophical insight in the orient. With such a heavy and strong emphasis on the strict observance of moral rules from the very beginning of orientation and ordination to a religious life, Buddhism has been curiously replete with a profusion of such powers. It may appear still stranger that such powers were tolerated even during the life of the Master.

It is freely acknowledged that such powers are not necessary for any stage of the spiritual goal. On the contrary, they may impede a smooth journey towards the goal. But we are attracted to them in spite of ourselves, in a manner not much differing from that of the then existing intelligentsia. For it is a power not ordinarily possessed by us. We may deny that such powers ever existed or were displayed on our planet. But we cannot logically deny that it is possible for them to exist. This possibility is seen as a verity in the person of the Master and his principal disciples. The evidence gathered from the text and commentary vouchsafes our supposition to be valid.

The Master was however against the public exhibition of such powers, with a few exceptions. In the 11th sutta of the *Dīgha-nikāya*, we find the Master refusing to comply with the request of a lay disciple, named Kevaṭṭa, to display such a power before the people of Nālandā. The lay disciple was quite naively pressing his request with the argument that such a display would largely win over the visitors and inhabitants of Nālandā for the Master. In other words, this would have converted most of the populace, according to him, to the Buddha's faith. The Master contradicted his argument to the effect that such a display might even be attributed, by the opponents of the faith, to the knowledge of the Gandhāri, or Maṇikā, probably the then prevailing occult practices.

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Instead of such miracles, the Master put forth the miracle of preaching. He explained that it would help the listeners to organise trances, to produce the iddhi, and to attain supernormal and supramundane knowledges. This is true even now. No amount of magical productions and exhibitions in public can effect our conversion to, or effect our faith in such a magician. Nevertheless the force of preaching has been often augmented by miracles, as found in the sacred literature of the world. Miracles are thus inseparable from Buddhism, whether we like it or not.

Even if we study them critically, they do not appear to be totally mental figments. Some of them at least can be logically derived from the potentiality of the basic meditation. For, meditation is even ordinarily held to be a sort of concentration with or without the object to be attended to. Such an absorption of the mind, if it be prolonged for a considerable duration of time, cannot be totally ineffective and of little consequence. The mental power has not yet been fully explored even under normal conditions. The exploration of such a power under the different states of trance is seemingly beyond the capacity of our present psychologists. Hence the mental potentiality of our ancient respected meditationists cannot be undervalued, ignored, or denied under the trite pretext of unbelievability, impossibility or mere mythicism.

It appears to be an unavoidable sequence to deep meditation that such phenomena of supernormal powers should be experienced and channelized. Otherwise, the frequent mention of Iddhi and Abhiññā, or supernormal power and knowledge in the canon would be simply meaningless and superfluous. The Master would not have been so consistently insisting upon their manifestation and moral control. Due to the unavoidable sequence of meditation, such powers could not have been banned by the Master, though he disapproved of their exhibition before the laity.

Under the above conditions and postulations, we shall be dealing with this controversial facet of the Buddha's system of meditation in this and later phases of the research. We shall however maintain our critical and practical approach, as we tried to do in the previous phases of this research.

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Rarity of Iddhi Challenged

We shall not rest satisfied with what is given in the canonical text and commentary only regarding this subject. Our task will be, as far as possible, to analyse such manifestations recorded in the text and commentary and synthesize them into some sort of system easy enough to comprehend and practise, if one be so minded.

None of the intending amateurs, novices, or even savants should be discouraged, because of insurmountable hurdles placed by the commentators at the start of this practice. For the lives of many monks, lay disciples, and some others show that success in this field is not as rare as Buddhaghoṣa tries to make us believe in the 'Iddhi-vidha', or the 12th chapter of the *Visuddhi-magga* in the following words:

> Without subduing the mind by means of these fourteen devices, there is no chance of achieving success in the 'Iddhi-vikubbana', or supernormal transformation, for any beginner in yoga-practice, who has not previously (in past births) performed the meditative discipline firmly.

The fourteen devices are a similar number of orders to be adopted in practising the kasiṇas, jhānas[2] both form and formless, and their combinations. The complex of previous births is one of the most controversial points to be best set aside at this stage of our discussion.

Further on, Buddhaghoṣa tries to make us imagine the rarity of success in supernormal transformation by means of enumerative similes which are obviously defective. He says: "Even the preparatory practice of a Kasiṇa becomes difficult for a beginner; only one in a hundred or a thousand can do it. The arousing (or producing) of the sign (out of the kasiṇa) becomes difficult for one who has done the preparatory practice; only one in a hundred or a thousand (of such beginners) can do it. The obtaining of 'appanā' (the state of samādhi in the beginning) is difficult, even if the sign is aroused, to continue to increase the sign till the 'appanā' is obtained; only one in a hundred or a thousand can do so. The subduing of the mind in the fourteen devices is difficult for one who has obtained the

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'appanā'; one in a hundred or a thousand can do it. The success in supernormal transformation is difficult even for one who has subdued his mind in the fourteen devices; only one in a hundred or a thousand can do so..."

In such a series, it is one in a thousand million beginners, we are told, who can expect a chance of success in such an art. This means that none of the populace of the then world could have expected to be successful. Now there remains a chance of success only for those who have completed the course previously, that is, in past lives.

Such difficulties might be taken as insurmountable hurdles knowingly or purposively put by the commentators in the way of novices of meditation. Hence they are not to be taken seriously. Such extravagant statements of the commentaries warn us against accepting them at their face value. Only a critical study of the sacred literature can give us access into its secret core. Were it so rarely attained, the Master would not have repeated the stereotyped 'Iddhi-vidha' portion of the precept invariably after the trances.

The complex of specific achievement in the previous births can be bypassed by means of a logical supposition as follows: None of us is probably aware of our previous life at present. Even if some of us should come to remember a few previous actions, they cannot be so sure of the process of fruition of such actions as to bear an effective result upon the practice in question. If we become successful in it, the thesis of Buddhaghoṣa will have to give us the credit of a previous action come to fruition. Accordingly we shall stand on firm ground, if we follow the Master's precept in the four discourses, the 31st to the 34th sutta, given in the third part of the *Majjhima-nikāya*, and apply it in the case under discussion.

Bhaddekaratta Sutta

The main title of the above discourses is Bhaddekaratta, meaning literally the excellent seclusion. The sutta is complete with the Uddesa (outline), Niddesa (explanation of the outline), and Gāthā (the substance in verse). The commentary on it is exegetically clear: but for our purpose the Gāthā is self-sufficient. The main points of the Gāthā are as follows:

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> Let one not follow the past; nor let one care about the future. For, what is past is vanished; the future has not yet come. Let one (therefore) develop the undestroyable and immovable dhamma by discerning it in the present. Let one resolutely perform the set duty this very day. For, who knows, if one dies tomorrow...

The meaning is so clear that anything added to it will only confuse the issue. Moreover, the idea is compatible with our present attitude to the question of past lives and future rebirths.

Without paying any undue attention to our past and future, we can apply our efforts to what is currently before us. Such an attitude of mind can easily brush aside these two extremes of the same insoluble question. We have to fortify our mind against unnecessary discouragement cropping up, off and on, in the commentary. According to the theory of action and its resultant, we know our efforts in a right direction will never be wasted, even if they may bear little success for the time being. But, from another point of view, the commentary might be encouraging to us. For our success will mean that we are rare among millions.

By the way, the commentary on the 33rd sutta, one of the above four discourses, records a singularly astonishing legend about the hot and boiling water of the river named Tapodā. Connected with the name of this river, the Monastery, in the city of Rājagaha, bore the name of Tapodā-rāma. The legend is very interesting and hence given here, even at the risk of diversion, in order to help us remember the important precept of 'Bhaddekaratta', or the excellent seclusion. The commentary says this:

> It is said that, beneath the mountain named Vebhāra there is the mansion of serpents, the earthly Nāgas, the mansion being five hundred yojanas in dimension. It is like the region of the heavenly beings, furnished with 'gem-storey'[3], pleasure-ground, and garden. There is a large water-pond (for the Nāgas) in the site of their enjoyment. Therefore the river of Tapodā flows with boiling hot water. There is a great region of 'petas', or departed spirits, encircling the city of

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> Rājagaha. From between the border of the two enormous hells named 'Lohakumbhi', or Iron-vessel, comes this Tapodā. Therefore this (river) flows with boiling (water).

In its support the commentary quotes a passage from the text. The description of 'Lohakumbhi' hell is found in the 129th sutta of the *Majjhima-nikāya.*

Such references to heaven and hell are frequent in the sacred literature of the world. But we may smoothly pass them over without any harm to our procedure of organising the basic trances for the production of 'Iddhi' and 'Abhiññā', supernormal power and knowledge. In the Buddha's system of meditation, it is not imperative to believe in heaven or hell. But they are both met with in the literature dealing with meditation basic or applied. We shall have, however, to see that our disbelief, or bias, does not stand in the way of our meditative achievement. We should keep our minds open, pure, and free. The main purpose of this discourse of 'Bhaddekaratta' appears to be that our chief concern should be the present, without any dogmatism towards the past or the future. Hence we can challenge the depressing outlook presented, so to say, in the *Visuddhi-magga*, as incompatible with the Master's avowed precept and also with the experience of many of his disciples. We have ample reason to believe that the supernormal powers are within our competence to develop even now at least to some extent and in some field.

Critical Study of Manifestations

In the absence of direct procedures and practical techniques for organising and producing the Iddhi-vidha, or supernormal phenomena, we have to make a critical study of the supernormal elements given in the life of monks and others. Simple incidents are more useful than complicated and advanced manifestations for our scrutiny. We have also to discriminate between psychic and physical phenomena, subjective and objective ones, sporadic or general, and simple and complex. Some elements are common, while others are specific. We shall have to select only the simple, common, and ostensibly practical elements for an extensive study at first. For only such elements

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can help us to discover the underlying principles in such powers. The principles may help us later on to differentiate the practicable from the impracticable, so far as our common sense may allow us to do so.

The manifestations recorded in the text and the commentary are not of a single category. They are evidently diverse; some of them seem to be easy and practicable; some are complex and difficult; some appear to be beyond our comprehension. Because some of them lie outside our common sense and expectation, we cannot and should not pronounce all of them to be impossible. The best way to cultivate a practical approach towards the controversial subject is to practise the gradual trances, form and formless, and then deliberate upon their immaterial elements and potentialities. For these trances will never be found to be fictitious or impossible. Even a little experience in them will create an interest strong enough to resist any adverse inclinations.

Such an interest born of meditation is said to be the real incentive for moving forward in the spiritual world. The underlying trance need not be of a long duration or of much depth in the beginning. The recognition and evaluation of trance are more important than the mere duration and depth of it. For, the Master has ever emphasized the right evaluation to be the means of transcending the successive stages and states of achievement. The supernormal powers and knowledges are not the ultimate objective, but they are merely an extension of the basic trance; thus are we taught in the various discourses of the text.

This attitude of mind will neither be thrilled with any supernatural manifestation, nor be frustrated by any failure. In fact, the Master's precept to cultivate such an attitude of mind is very opportune and appropriate for conducting and maintaining the practice of producing supernormal power and knowledge. The base of such a production is said to be the mastery of the gradual trances. Therefore we cannot be going astray, even when we succeed in obtaining some of these powers and knowledges. For, with the moral responsibility and the final objective in mind, the basic trances will keep us from any evil tendency likely to stem from such powers.

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Practical Details Hidden

We have grounds to believe that the practical details of organising these powers were not disclosed before the general audience. The common procedure of imparting such knowledge to selected disciples was to assign a particular device to them according to their individual temperament. Such a procedure virtually made the Kammaṭṭhāna a hidden device. The motive was however initially never to make it a sort of a teacher's closed fist;[4] but the general practice of imparting the knowledge through individual selection might have turned it into something specific, selective, and gradually more cryptic. In many discourses of the first two Nikāyas, *Dīgha* and *Majjhima*, the Master declares that he has taught the device of organising the Iddhi-vidha and four other superhuman knowledges, among others, to his disciples.

To cite two instances out of them, the Master himself taught the younger Panthaka the art of multiplying his body into externalized psychic counterparts or phantoms. The disciple was able to create these apparitions successfully in a single day. Another disciple was Sunakkhatta, the son of a Licchavi prince, who developed supernormal sight, at the most within three years. Another instance of discrimination in teaching supernormal hearing is also provided by this same person, Sunakkhatta. He is said to have openly complained about the Master, because the latter did not teach him supernatural hearing, though he admitted that the Master taught him supernatural sight.

The Master explained, to a Licchavi leader, addressed as Mahāli, in the Mahāli Sutta, the 6th one of the *Dīgha-nikāya*, that the devices of extraordinary sight and hearing were separate. One gets the sight, if one organises a particular trance (or device) for it; one obtains the hearing, only if one particularly tries for it. It is only a doubly channelled trance that covers both the supernormal sight and hearing. The commentary however adds that the disciple, Sunakkhatta,[5] had no capacity to develop divine hearing, due to his former evil kamma concerning the hearing. Consequently the Master did not take the trouble of giving him an appropriate device.

In this context, the remarkable refusal of the Master and

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some principal disciples to teach Devadatta the device of organising Iddhi is worth mentioning. It has already been dealt with under the sub-heading 'Devadatta's Acquirement of Iddhi' in the preceding phase. Such a particular incident is not however traceable in the Pāli works. If the Tibetan source has, as given by W.W. Rockhill,[6] a reliable early tradition, we shall have another support for the efficacy of the first form trance in organising this supernatural power. The tradition of the Pāli commentary, however, reports, in the comment on Anuruddha in the 14th Etadagga Vaggo of the *Aṅguttara-nikāya*, that Devadatta had acquired the eight samāpattis or absorptions soon after his ordination in the mango grove of Anupiya. The discrepancy between the two traditions will be looked into later.

There is an important tradition of secrecy handed down from very early times in initiation to the psychic subtle force, 'Kuṇḍalini', otherwise known as Serpent-power. The principle of secrecy is the transference of the force from the teacher to the taught. A slight touch, from the innermost heart, is often regarded as enough to arouse the force in the disciple. The tradition might have been much corrupted by now; but it is not yet extinct; it is still current. This example was brought herein to make our thesis clearly understood; the thesis under this sub-heading was that the practical details of devices became virtually hidden in the course of time.

The short and cryptic phrase of "Ehi, Bhikkhu", meaning literally 'come in, Monk!', as the first formula of ordination pronounced by the Master, is eloquent enough to need no further exposition. That such a tendency existed in remote times is evident, when even old and learned monks and nuns used to request the Master to give them a short precept for meditation and deliberation as a parting favour or gift. The avowal of the Master, on the eve of the Great Decease, that he has left or reserved nothing in the shape of a teacher's closed fist, points to the direction of our thesis.

In these circumstances, we have to study the text critically; we are to seek a plausible interpretation of the text from the commentary; we should also apply the scattered elements from the experience of the Master and his disciples to our concept; and finally we must check the result by means of our own

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experience however poor and incomplete. This result has then no blind faith in, or sweeping denunciation of, the ancient knowledge vouchsafed by the world teacher. Such an inheritance may be a genuine treasure, although unfortunately overloaded with exuberance, we are scarcely able to accept it. Nevertheless, it is worthy of our research for practical purposes.

NOTES

[1]Siddhattha is the name of the Buddha in Pāli, given to him on the 5th day of his birth. The meaning of this word is given in the Pāli Nidāna-Kathā as "Sabbassa attha-siddhi-karattā Siddhattho", meaning Siddhattho, (on account of) the objective of everyone being fulfilled. In short Sabba-attha-siddho (=Sabbatthasiddho) is Siddhattha.

In Sanskrit it is Siddhārtha. The Janma-Parivarta (Birth Chapter) of the Lalitavistara says: "King Suddhodana thought: 'what name shall I give to the Kumara (Prince)?... Immediately at his birth, all my objectives were fulfilled. Why should I not give him the name of Sarvārtha-siddha...' Then...(he said:) 'Let this Kumāra (Prince) be named Sarvārthasiddha.'" But, besides this name, he is also called Siddharth later on.

Gotama in Pāli and Gautama in Sanskrit is the name of an ancient sage. The Shākyas bear this name as an ancient family name. Hence the Buddha is addressed as Gotama by others. He is also called Gotama Buddha.

[2]Jhāna in Pāli and Dhyāna in Buddhistic Sanskrit is of a much higher quality than the word Dhyāna is in Hindu Sanskrit. Jhāna is however akin to Samādhi both in Pāli and in Sanskrit. In Pāli the trance in which visual or conceptual forms persist is termed Jhāna and Dhyāna in Buddhistic Sanskrit. When the forms totally disappear from the trance in a limitless expanse, the trance is called Samāpatti both in Pāli and in Sanskrit.

[3]Gem-storey—The celestial palace, compounds, and paraphernalia are said to be constructed of various gems. The Tāvatimsa or Second Heaven over which the Sakka rules is particularly described with dazzling imagination. The comparison of the mansion of the mythical Nāgas with that of the heavenly beings is not strange, but the location of this mansion beneath the Vebhāra Mountain near Rājagaha is very strange. The myth of the Nāgās is widespread in oriental mythology. It is believed in Nepāl also. The words "Maṇimayena talena... samannāgatam" in the commentary were here translated as 'furnished with gem-storey...'

[4]Teacher's closed fist—The teacher used to teach his disciples everything he knew, but they expected some secret precept from him at the

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last moment, generally on his death-bed. This secret teaching is given the ame of Ācariyamuṭṭhi. The commentary on the discourse of the Mahāparinibbana-sutta explains this word as 'Ācariya-muṭṭhi', as there is the ācariyamuṭṭhi of the outsiders. Having said nothing to anyone else during the youthful time, they tell (something kept secret) to their favourite disciple at the last moment on the death-bed." The Master had not kept anything secret. But the selective teaching to suit the capability of the disciple might have naturally, though not intentionally, multiplied the originally simple systems of graduated devices and made it practically complicated or technical.

[5]Sunakkattha—This Licchavi had no capacity to develop divine hearing, because he had made a certain virtuous Bikkhu deaf by hitting him an the ear passage in his former life. Even if he (Licchavi) tried, he would not be able to develop the preliminary exercise for this power. The commentary, after dealing with this piece of information, understands that the Master did not teach him this device for that reason. The complex of former evil action is obviously a great hurdle in the oriental system of philosophy concerning action and its fruition.

[6]W.W. Rockhill—*The life of the Buddha* derived from Tibetan works and translated by W.W. Rockhill gives us an interesting account as (pages 85 and 86) of Devadatta's developing magical powers from the end of the "first stage of dhyāna."

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II

Organisation of Foundation-Trance: Multi-Purpose Appliance

Discovery of Ways[1]

WE HAVE already mentioned the discovery of the First Form Trance under the rose-apple tree by Siddhārtha, the Shākya Prince. We have thus a factual event in what is known, throughout the Buddhist canon and literature, as the discovery of the First Form Trance under the rose-apple tree by Siddhārtha, the Shakya Prince. It might have been the necessary consequence of his thoughtful disposition, or his mental quest after something tangible to lead him towards the summum bonum, or his accumulated good actions, or a mere chance discovery, as we would like to imagine. The Master has never disclosed the cause. When all his hard strivings in the traditional philosophical meditations and religious austerities had resulted in producing nothing extraordinary, he suddenly remembered the trance so vividly as to convince him of its being the way to Bodhi he had been striving after.

This sudden remembrance might also have been a chance event of mental miracles he had never explained. Nevertheless, both the chance discovery and chance remembrance became the solid foundation upon and above which the entire fabric of early Buddhism came to be gradually constructed. This is not

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to be wondered at. For the Buddha is found, in the canon, to have planned nothing in advance. It is in keeping with his perfect enlightenment and omniscience and unshakable neutral poise. The Master's remarks made in answer to his attendant monk's, Ānanda's, expectation, on the occasion of the Master's recovery after a serious illness in the village of Veluva near Vesāli, amply bear witness to what has been said above about the poise.

The remarks are characteristic of the neutral poise the Buddha maintained; this poise should be cultivated for and established in the foundation-trance; it is all the more necessary for organising the supernormal powers and knowledges, among others. The remarks in short are as follows:

> To a Tathāgata verily, Ānanda! not thus occurs—I shall carry along the order of monks, or the order of monks is under my tutelage.

The passage is translated and quoted from the Mahā-Parinibbāna Sutta, before the Buddha's resolve of renouncing or terminating his own life-span after three months. Such a mood is not to be regarded as indifferent or callous towards the clergy and the laity and the suffering humanity at large. If he had not acquired such a mood, he would have become a Bodhisattva once more and resolved that he would remain as such for all time to come, in other words, throughout all possible eternities of human suffering.

The neutral poise is certainly such a formidable sort of disinterestedness and therefore unshakable in any stage of allurement and bliss. The first trance automatically inculcates moods underlying such a poise as an undercurrent from the very beginning; as otherwise, the poise of 'upekkhā' could not have suddenly cropped up, in the fourth stage of this trance, to be completely purified and steadied. So it is not strange that the fourth jhāna or trance was accepted as the foundation-trance, upon which the supernormal powers and knowledges are organised and obtained.

Simple Requirement

From the point of view of discerning the initial steps in the

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supernormal powers and knowledges, the second discourse of the *Dīgha-nikāya* is important. Therein we can also find the fourth form trance virtually displayed and described as the foundation upon which these powers and knowledges are raised and obtained. The sutta is named Sāmañña-Phala, meaning the fruit of renunciated life. It was preached to Ajātasattu, the King of Magadha, in the mango grove dedicated by physician Jīvaka and situated in Rājagaha. This is one of the most illuminating discourses of the Sutta Piṭaka, which none of us should miss or fail to read and re-read. It is however a pity that the youthful and ambitious sovereign could not reap the benefit of any one of the supramundane stages. The Master himself seems to have been surprised when the royal listener expressed at the conclusion of the discourse only the appreciation of an ordinary convert. This failure to gain even an initial insight was ascribed by the Master, to the parricide perpetrated by him. Such glaring instances make us believe in what the Master says about the five heinous crimes[2] that debar the criminal's entry into the path. And they do.

The requirements of the foundation-trance need not confuse or discourage us. It is, so to say, a sort of stabilized mental frame in the scale of form trance. We are not however called upon to determine whether or not it is the fourth stage. In reality none bother about the stage they are in, whether it be during the organisation, or the maintenance, of the form trance, or that of any other trance. It is only afterwards that we begin retrospecting about our attainment and assigning stages to it. If we try do so during the trance, the ensuing doubt will assume the shape of an impediment or hindrance to trance. It has already been said that the five impediments, singly or jointly, obstruct a trance of any category.

When the novelty of the form trance becomes commonplace after some practice, it appears that the intervening stages of joy and pleasure do not persist. We shall be quickly organising, from the first to the fourth stage, the necessary foundation-trance. There is probably another way to check it. If we fail to produce the desired effect, the cause thereof might be located in a defective or incomplete foundation. In our search for the base, we have only to stabilize the form trance. We should not get

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impatient to run after the supernormal before our mind is sufficiently prepared. The mind knows, in spite of our meditative activity, that we are inwardly inquisitive towards the supernomal. At the right time, the mind will, in a sort of inner intimation, inspire us to try the supernormal. It is not blind faith in mysticism anyhow. We have several instances of such inspiration in the life of successful monks and even of the Bodhisatto himself.

Denotation of Terms

As a matter of fact, the form and formless trances are, by themselves, supernatural, superhuman, or supernormal. They are not found in the material plane. Any meditator absorbed into them is dwelling in other planes than this one or this world of ours. That sort of experience should be designated as something supernormal. The Abhidhamma system of classification regards each of the gradual trances as Iddhi, while the preceding one is described as Iddhi-pāda, meaning the base or foundation of Iddhi, as given in the commentary on the Iddhi-pāda of the Vibhaṅga, the second book of the Abhidhamma Piṭaka. To quote the relevant passage therefrom,

> or rather the preceding part and preceding part is termed Iddhi-pāda; the (succeeding) achievement and achievement is named Iddhi; . . .the preparatory organisation of the first Jhāna is Iddhi-pāda, while the first Jhāna (itself) is Iddhi. Similarly, the preparations of the second, third, fourth (Jhānas), the limitless spatial expanse, the limitless consciousness' expanse, the sphere of nothingness, and the sphere of neither consciousness nor non-consciousness are each Iddhi-pāda; while (the second—the sphere of nothingness), the sphere of neither consciousness nor non-consciousness (themselves) are each Iddhi.

The foregoing series will clearly show that the preceding part, that is, the relevant preparatory step is regarded as the base; while the achievement, that is, the trance itself, for which the preparatory step is organised, is taken as Iddhi. The commentary further says: "The first trance is Iddhi-pāda, while the

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second trance is Iddhi. The second trance is Iddhi-pāda, while the third trance is Iddhi . . .;" so on and so forth. Here we have a very startling disclosure as regards Iddhi and Iddhi-pāda. There does not appear any hard and fast demarcation line between Iddhi and Iddhi-pāda. These two terms are fundamentally used in the subject under discussion. The four types of Iddhi-pāda are regarded as the principal means to effect any one of the supernormal phenomena. The Master declares, in the Mahāpari-Nibbāna Sutta, to Ānanda, that these four Iddhi-pādas can give one an enormous length of life-span if they are organised and developed for the same purpose. In the 5th Book of the Abhidhamma, however, the Iddhi-Bala Kathā, or the topic of the Iddhi power, takes the Master's words realistically and says that the words mean the ordinary human life-span. The power of Iddhi removes the chances of accidental death. The commentary ascribes the theory of the enormous life-span through Iddhi to the Mahā-saṅghika sect. It poses a likely dilemma that, if Iddhi can prolong one's life-span to an aeon, the same Iddhi would be capable of doing so to many aeons. The outlook of the book and the commentary appears, in this particular aspect, to be rather too realistic. For we find elsewhere in the text that the Buddha dies a natural death, not an unnatural one. So his reprimand to Ānanda, for not requesting him earlier to live long, loses the significance of a 'kappa', or an aeon, if it only meant the human life-span for a hundred years more or less. Moreover, the realistic view will put the potency of Iddhi in an awkward position.

Definition of Iddhi and Iddhi-pada

We do not find a clear-cut definition of Iddhi or Iddhi-pāda in the text. We have however plenty of denotation of the two terms. The instances of Iddhi-vidha, or manifestation of Iddhi, are widely scattered in the text. Because of their organisation beginning from the form trance as a foundation, or a base, or a stepping stone, we can easily define the term 'Iddhi'. Iddhi is a power cultivated and developed not commonly and ordinarily met with in a similar kind of beings. Thus the power of rising up in the air is Iddhi in human beings, but it is not so in flying birds and insects. The latter inherit it from birth.

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Hence Iddhi is a supernormal power cultivated and developed by certain devices, and not inborn.

Iddhi-pāda, on the other hand, may be defined as the immediate foundation, upon which an 'iddhi' can be organised for another stage of it. It is therefore found in the above series that the immediately preceding stage was called the Iddhi-pāda, while the succeeding one was called the Iddhi. Literally, the established state of an 'iddhi' may mean Iddhi-pāda, while the capacity to flourish or increase is Iddhi. The commentary-like description of 'Iddhi' in the Iddhi-pāda-Vibhaṅga is limited to a series of equivalents in meaning, not a definition. It is as follows: "Iddhi is the increasing, all-round-flourishing, obtaining, recovering, touching, realising, acquiring, etc., of those dhammas" (related to the immaterial elements composing the particular Iddhi). The Iddhi-pāda is briefly explained as "The heaps of the feeling, perception, formations, and consciousness of the foregoing" (Iddhi). It is not definite and clear.

In the commentary of the above Vibhaṅga, we have some elucidation. It is this: "Here Iddhi is the increasing; its meaning is the flourishing, and being accomplished." There is also given an alternative explanation which follows: "or hereby flourish the beings and become plentiful, developed, and heightened". By the first meaning the commentary unifies the two terms and makes them mean the same thing: "Iddhi itself is pāda; hence Iddhi-pāda; the meaning is that it is included in the class of Iddhi." By the second or alternative meaning, the pāda of Iddhi is Iddhi-pāda: "Pāda means the established position; the meaning is that it is the means of acquirement. Because thereby one gains the upper and upper Iddhi of specific nomenclature, therefore it is called the pāda."

In the 12th chapter of the *Visuddhi-magga*, entitled 'Iddhi-vidha', Buddhaghoṣa draws the matter mostly from the Paṭisambhidā-magga. He gives us explanations similar to those given in the commentary of the Vibhaṅga, and quoted above. The introductory portion is obviously his own and interestingly illuminating, though fastidious and discouraging. We shall have to deal with it separately below.

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Buddhaghosa's Preliminary Devices

We have already mentioned above that the savant, Buddhaghoṣa presents before us a series of 14 devices to be mastered preliminary to the successful organization of the supernormal powers. Even though we found his way of presenting the subject extremely disheartening, we should not forget that he is the only authority on the ancient commentatorial literature. We have to tolerate the fastidiousness he adopts, or has to adopt, in deference to some tradition we are not conversant with at present. If he had really meant it, he would have shortened the minute details and only dealt with the portions likely to be attained by the modern generation. He is however certainly undervaluing our capacity, when he estimates that one in a billion of us will ever be able to succeed in acquiring these powers.

Beginning the topic of supernormal knowledge, he again stipulates the fourteen devices for subduing the mind. These devices are far more difficult than what the Master has given us in many discourses of the first four Nikāyas, especially in the second sutta of the *Dīgha-nikāya*. The Master requires us to organise and stabilize the form trance in the fourth stage. This stage is virtually to be used as the foundation, or rather the stepping-stone, for the organising of all the five, or six, superrnormal knowledges and the supramundane plane. We propose to deal with the complicated subject of the supramundane plane or ground only in the later phases or the last phase of this research. For the inclusion of the fourth, or supramundane, plane at this stage would unnecessarily complicate the otherwise simple issue of mental cultivation and development, as taught by the Master.

The reader should not however misjudge the research so far completed and continuing as that of the 'lokiya' or mundane category only. The 'lokuttara', or supramundane, tinge has been tactfully, so to say, diffused, throughout the presentation of this research, without overloading it with complications stemming therefrom. Although not specifically stated, the matters of this research have been organised in such manner that the purport of the supramundane objective is fully served

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in it. The Nibbāna-oriented outlook in the method and exposition of this research might have been evident in many places ushered in naturally and unpretentiously. The central core of the supramundane complex in Buddhism consists of this orientation to meditation of any category and stage. Such a core has been preserved in it.

He says:

> Therein, a novice meditator, who wishes to organise the 'Iddhi-Vikubbana' (or the transformation through Iddhi) such as being one, the one becomes many (that is, multiplying oneself into many), should organise and bring about eight samāpattis (trances or absorptions in each one of the eight kasiṇas upto the end of the white kasiṇa. (He should do it.) Through the ascending order of (the eight) kasiṇas, descending order of kasiṇas, both the ascending and descending orders of kasiṇas, and the ascending order of Jhānas, descending order of Jhānas, and both the ascending and descending order of Jhāna . . . he should subdue the mind by these fourteen devices.

It will be remembered that there are ten kasiṇas for practice. These are earth, water, tejo (or flame of fire), air, blue, yellow, red, white; and two others, light and limited sky. The first eight kasiṇas may be taken up here and not the last two. The eight absorptions are the four form Jhānas from the first to the fourth, and the four formless ones from the limitless spatial expanse to the last one. These are the eight trances from the first to the eighth.

The order of organising them from the first to the eighth would be the ascending order. The reverse order beginning from the eighth and ending with the first is the descending order. The obverse and reverse orders in sequence will constitute the ascending and descending ones. They make the six devices out of the fourteen. The remaining eight devices are brought about by combining the kasiṇas with Jhānas alternately and one by one, and lastly through determining the factors and characteristics of each one of the eight trances and kasiṇas.

The former six devices are easily understandable, while the

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latter eight will need a little more explanation. The alternate combination is termed the 'crossing over', 'Ukkantika'. It consists of the organisations of alternate trances in each of the kasiṇas successively. Then in the alternate kasiṇas, each of the trances is to be organised. These two are also easy to understand. Thereafter both the kasiṇas and trances are to be taken alternately and combined.

The combination of kasiṇas and trances by taking them one by one in turn is the 'Saṅkantika', or transference or transposition. The transference of the constituents of trances is to organise each of the trances consecutively in each of the successive kasiṇas. The transference of kasiṇas successively to the first and then to the second, the third, the fourth, . . . the eighth trance, is the change of support. By combinations of both the kasiṇas and the trances each to each in the ascending order is the mixed transference. Since the formless trance is devoid of form and colour, the combination of the formless trance with the kasiṇa in the above organisations is to be understood as the removal of the counterpart sign of kasiṇa concerned instead of the kasiṇa itself.

The remaining two devices are quite different from the above twelve devices. They are each termed 'Vavatthāpana', or determination. This term is fully explained in the 11th and 18th chapters of the *Visuddhi-magga*. In short it is to determine the factors of the trances and the supports of the kasiṇas definitely and critically. It is not difficult in itself. But, if vitakka[3] is introduced, meditation will be disturbed. Hence we may utilize the psychological device of close recognition. It will dispense with vitakka and even vicāra[4]. The memory or awareness with subtle 'saṅkhāra' or mental formation may function as the recognition of the factors and the supports of the trance and the kasiṇa.

Scrutiny and Reflexion

This scrutiny of the psychic compounds described above is in keeping with the procedure of intuitional insight into the supramundane stage. In any stage, state, or plane of trance and existence, the over-indulgence, over-absorption, and over-concentration without such a recognition of the mental consti-

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tuents, may lead us to the complete forgetfulness, or oblivion, of the impermanent, or vanishing nature of all the phenomena, psychic or physical, in meditation or insight. Moreover, such an oblivion may land us ultimately in an undesirable state of the complete cessation of 'saññā', or perception, the 'Bhava-Pratyaya' of the *Yoga-sūtra* as described in the 19th sūtra. Besides this risk of falling into a blind alley, such a mental disposition may hamper us in transcending the successive states of gradual trances.

To resume the previous topic, Buddhaghoṣa says further on, in all fairness: "Without resorting to these aforementioned contemplative devices, the qualities of other varieties (described) in the Paṭisambhidā (together) with this 'Iddhi-vikubbana' increase and develop through the attainment of arhatship alone." The arhatship is a stabilized state of liberation and presumably not beyond the capacity of any intelligent and diligent person to attain the state even at present. The savant, however, restricts it to within the fold of the Buddha, Paccека-Buddha, the principal disciples, etc., due to the performance of powerful previous actions accomplished by them in their past lives.

The separation of arhatship from the arhatship of special persons cannot be seriously accepted for several reasons. The question is however very complicated and will be dealt with in a later phase. Buddhaghoṣa has indeed made such a separate demarcation in the above case. But the stabilized establishment of arhatship connotes much more, latent and patent, qualities than those of the mere knowledge of liberation. Although the fundamental significance of liberation substantially differs in the system of yoga from that of Buddhism, the particular reference to the 33rd and 54th sūtras of the *Yoga-sūtra* is relevant in this context.

Short-cut to Supernormal Knowledge

From the above discussion it might be gathered automatically that there is perhaps a short-cut to the attainment of supernormal knowledge and even power. Were it not so obvious in the many instances of such knowledge and power displayed by liberated monks, Buddhaghoṣa could and would not have

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overuled the whole series of his fourteen devices in favour of the principal disciples and 'et cetera' as well. The inclusion of a vague phrase 'et cetera',[5] that is, ādi in Pāli, is worth our close attention. The commentatorial tradition he undertook to reproduce in Pāli must have been replete with supernormal phenomena brought about by many liberated monks and their disciples. These phenomena could not have been wholly ascribed to his pet criteria of one's previous powerful action done in past lives.

The instances of such wonders we find in the extant commentaries must have been carefully selected out of many more and standardized. Were it not so, we would have found a huge treasure of such marvellous stories and incidents to defy any attempt at submitting them, by our savant, or any other learned person of strict and fastidious disposition, to a faithful standardization. For a subject of such dimensions cannot be interpreted so narrowly as is generally found in the commentaries. The power and knowledge, for example, suddenly disappear and vanish forever at the slight infringement of ecclesiastic rules of discipline and at the arising of mere mental cupidity. This is ostensibly unnatural and improbable. For none of the learnt knowledges and acquired powers is ever known to evaporate away so suddenly and quickly.

Pratibha Knowledge

To resume our subject, the 33rd sūtra mentioned above says: "Through Prātibha (as an alternative), all" (may be gained). The commentary of Vyāsa explains the sutra: "Prātibha is Tāraka (liberator); and it is the first appearance of discriminatory knowledge, as the light before the rising of the sun. So (as an alternative) the yogi, or meditator, knows all through the arising of the prātibha knowledge.

The sub-commentary of Vācaspati Miśra says: "The word 'Prātibha' is derived from 'pratibhā' (intuitive intellect). By concentrating on the cause of liberating thought, the possessor of this concentration attains its culmination that is the first sign (appearing) before the arising of the liberating thought. It is the knowledge arisen from the intuitive intellect. By this (knowledge), the yogi knows all. Since it liberates one

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by bringing the liberating thought near, this (culminating intuitive intellect) is (called) 'tārak' (the liberator).

Another sub-commentator, Bhoja-Deva or Bhoja-Rāja, clarifies the pivotal term, prātibha. He says:

> Without the help of any (outside) agency, when knowledge is quickly produced that is born of the mind alone and unfalsifying, that knowledge is pratibhā. By organising a 'samyama', (a triple mode of concentration) in that knowledge, prātibha (which is) the forerunner of the knowledge of liberation, rises up as the tāraka knowledge. As, when the sun is going to rise (but not yet risen), the light manifests itself in advance; so, before (the arising of) the knowledge of liberation, tāraka, the all-grasping knowledge, is produced or born. Due to the presence of it, the prātibha knowledge knows all without the help of any samyama (the triple mode).

The most illuminating exposition, however, is given by another sub-commentator, Vijnāna Bhikṣu. Even he has drawn the matter from Vyāsa's comments, especially on the 54th sutra, and his explanation is very interesting. It is as follows:

> Prātibha arises from one's own Pratibhā (the intuitive intellect). It is the untaught knowledge. It is Tāraka (the liberator) because of its being the means of crossing over the samsāra (the incessantly flowing world). It will be explained (further on, in the 54th sūtra) that Tāraka is (comprehending) all things (or comprehending all objects). That is the fore-sign of omniscience born of liberation-knowledge to be stated later on. Therein this is the example: as the fore-sign of the sunrise is prabhā (the light); so, by that Prātibha knowledge, the yogi knows all the aforesaid knowledges, from that of the past and the future to the seeing of siddhas, even without (organising) the aforesaid samyamas[6] (the triple combination of concentrative constituents, viz., Dhāraṇā, Dhyāna, Samādhi).

Bhikṣu writes further:

> What it (the *Vyāsa-bhāṣya*) means by stating (the phrase) 'in

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> the arising of Prātibha knowledge' is the purport of (saying) that there is no need of other doors (means) . . . Now (there arises a question), how is the Siddhi (accomplished phenomenon) spoken of herein, that is born of Prātibha knowledge? If so, it is not (as that like). For, Prātibha is also an accomplishment through Samyama, due to (its connection with) the unbroken series of Siddhi about to be told . . .

The full description of tāraka in a wider sense, however, is given further in the 54th sūtra and its commentaries and subcommentaries. The discussion on prātibha so far must have facilitated a comparative study of the view-points of both the meditative systems regarding the short-cut to the attainment of supernormal powers and knowledges. It is to be borne in mind that the technical term, 'Samyama', of the *yoga-sūtra* connotes much more than the triple combination, viz., 'dhāraṇā, dhyāna, samādhi'. It encompasses the whole eightfold path of the yoga system. In denotation, the supernormal phenomena mentioned in the third part of the *Yoga-sūtra* are included in and amenable to 'samyama' practice. There are also other devices cursorily mentioned in the two systems; but both of these schools regard the meditative device to be the best of all.

Common Base of Iddhi-Vidha

It is generally found in the text and the commentary that the base upon which the iddhi-vidha, or supernormal powers, is built, is the fourth form trance. This is strange. For the fourth stage of the form trance is said to be the complete purification of memory and indifference. How is it that a monk or a meditator, might be inclined towards developing the capacity of effecting wonders, such as iddhi-vidha, under such a completely detached frame of mind?

The Master had decidedly no liking for such powers to be exhibited to the people, as is evident in the discourse he had with Kevaṭṭa, the son of a householder, in Nālandā. This sutta, the 11th one of the *Dīgha-nikāya*, gives us the reason for his dislike. The first sutta of the third part of this very Nikāya, the Pāthika Sutta, is evidence that even the display of such

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powers and knowledges cannot prevail over a dissatisfied deserter, such as Sunakkhatta, the son of a Licchavi prince. We learn, from the life story of Ānanda given in the Manorathapūraṇi, that this very Licchavi youth had followed the Master as an attendant monk for some time. The Master himself recounts, to Bhaggava Paribbājaka in Anupiya township, as reported in the above sutta, that he (the Master) flatly refused to show a wondrous miracle to the Licchavi monk, when the latter requested him to do so.

Although the Master displayed before the Licchavi disciple supernormal knowledge on three occasions, and like power in Vesāli, Sunakkhatta was not satisfied and deserted. This case conclusively proves that supernormal power alone cannot convert a person to higher reality. In spite of such dislike and disadvantage arising from such powers, the Master never cancelled the programme for these powers. Hence we have to understand that there is no ethical or moral question involved in organising these powers. And this is the quick solution to the question. So we can smoothly start and followup the practice without any compunction.

According to the concluding portion of the 11th chapter of the *Visuddhi-magga*, the fourth form trance eventually comes up to assume the role of the base, or the foundation-trance, either for the attainment of iddhi-vidha, or that of supernormal knowledge, or the higher achievements.

The requirement of this base should not confuse or discourage us. For the first stage of the form trance gradually, or quickly, reaches the stage of equanimity and concentration, when the factors of vitakka, vicāra, joy, and pleasure subside. It is said, in the text and also in the commentary, that vitakka and vicāra are the sankhāra, or impression, of speech. These two disturbing factors in meditation subside, when we cease mental speaking and thinking and do not attend to any occasional and sporadic survival of these impressions. Joy and pleasure can be passed over by maintaining the equanimity closely linked with upekkhā, while mental instability is steadied by concentrating on and maintaining the constant recognition of rūpāvacara or form phenomenon.

Whatever is or might have been said about the iddhi-vidha,

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it is, in effect, a sort of mental power. Now the fourth stage of form trance is decidedly a stabilized mental power superior to the normal one. We have only to devise means of channelling it to some practical items of iddhi-vidha. But the seemingly graduated course of iddhi-vidha, specially in the second discourse of the *Dīgha Nikāya*, taught by the Master, would be far better than our so-called 'trial and error' method. Hence the seriousness of teaching observable in the sutta and its commentary does convince us that it is something worth the strenuous application of our energy.

NOTES

[1]Discovery of the First Form Trance—The Buddha had already organized the First Form Trance, while he was still living as a house holder in Kapilavastu (in Sanskris, Kapilavatthu in Pāli). He had done so under the rose-apple tree (Jamburukkha) growing in his father's farming land nearabout Kapilavastu. This was his first discovery. Basing his further efforts upon this trance, after the abandonment of his six years' austerities, the Bodhisatto succeeded in acquiring the gradual trances, three supernormal knowledges, and omiscience. Even at present his method of organizing and developing this system of meditation is not found in other systems of yoga or meditation. He himself has declared in many suttas that his system of meditation was his own discovery. And the foundation was this very trance, as he himself had concluded in several suttas of the nature of his autobiography. For instance, the Nahasaccaka, Bodhirajakumara, and Sangarava Suttas of the *Dīgha Nikāya*. Full details are however given under the heading "The trance under the Roseapple Tree" in the First Phase of this Research.

[2]Five heinous crimes—The 'Pañca Anantariya-kammani', or five heinous crimes that debar the criminal's entry, among other things, into the path of real attainment of Dhamma, are as follows: 1. Matricide; 2. Patrricide; 3. Murder of an Arhat, or Arahauta; 4. Shedding of blood from the Tathāgata's (Buddha's) body with an evil mind; 5. Bringing about a schism in the Buddha's Order. This list of crimes shows how highly the parents are respected in Buddhism. The liberated sages or monks and nuns are necessarily much respected. The Buddha dies a natural death and so cannot be subject to murder. He can therefore be only wounded. The Sangha should not be broken by any monk; for only a monk can break the Order of Monks. Here 'Path' means any of the four superamundane stages. But a person who has entered even onto the first path is incapable of perpetrating such a crime; hence the Path is here the first one.

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[3]Vitakka—When we are in meditation, the mind begins to speak. This mental speech is vitakka. According to Buddhaghosa, vitakk is defined, translated into English, as the 'application of thought'. Herein our savant is ambiguous as regards the manner of such an application of thought. In the original text itself we find that the vitakka and vicara are the vaci-sankhara or speech-formation, as the respiration is the kāya-sankhara or body-formation. The detailed explanation of these two important terms is given in the First Phase of this Research under the sub-headings of 'vitakka; comments; A Note on Vitakka' in the chapter "The Four Fundamental Trances", and under those of 'Vitakka and Vicara; Savitakka Savicāra' in the chapter "The Trance under the Rose-apple Tree".

[4]Vicāra—Movement of thought by means of concepts is vicāra. Similarly, it is translated as 'sustained thought. The details will be found as above.

[5]Principal disciples et cetera—The gift of the relevant passage of Buddhaghosa is this, 'In the case of Buddha, Pacceka-buddhas, principal disciples etc. this supernormal transformation and other analytical knowledge are accomplished only by means of the at ainment of Arhatship (in Sanskrit, Arahatsa in Pāli) without resorting to these lengthy devices.' So far as our few millennia are concerned, we shall have none of the three categories metioned above. We have to take into consideration those persons who might come within his 'et catera'. It must be so, specially because the principal disciples (Aggasavaka) were only two, and including the two, the great disciples (Mahasavaka) numbered only eighty. But there were many more Arhat disciples of the Master than this small number, not to speak of the post-canonical Arahants reported in the commentary. The Prātibha knowledge mentioned by Vyāsa corroborates our supposition (Prātibha-et seq. 12).

[6]Samyama—This is, according to Vyasa, the 'tantriki paribhasa', or the technical term, of the three (constituents of samādhi). In the yoga system of Patañjali there are eight limbs of yoga. The first five limbs, namely, yama, niyama, āsana, prānāyāma, and pratyahara, are exterior (or indirect or secondary) to the main device of sāmadhi. These three limbs, namely, dhāraṇa, dhyāna, and samādhi, are interior (or direct) to that device. The definition of these three terms is given in the first three sūtras and its explānation in the commentary, subcommentary, annotation, etc. on them. In short, dhāraṇa is the binding or fixing of mental flutcuation (vitti) on the object of meditation; dhāyna is the continuous flow of similar mental fluctuations on that object; samādhi is the realization of the object alone, while the conception of 'I am meditating' is entirely forgotten so that the meditator's identity becomes as if void for the duration of the samadhi. When the yogi directs dharana on the object, continues it through dhyāna, and realizes that object alone in samādhi, the consolidated result is called the samyama on that object.

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III

Psychic Process in Application: Normal Course: Sense-Door

A Close Study

THE TECHNIQUE of " pādakajjhāna", or the foundation-trance, is apparently much more intricate in the *Visuddhi-magga* and the commentaries than the "samyama" of the *Yoga-sūtra*. Buddhaghoṣa stipulates that the yogi (or, anyone who practises meditation) is to organise the foundation-trance, or the base, at the commencement of any supernormal power, knowledge, and even insight. So far it is easily understood and we can clearly see its usefulness and desirability. For a composed mind of the fourth stage of form trance must be necessarily competent to produce the requisites in the higher trances, powers, knowledges, and even supramundane insight. But we have invariably to rise, that is, to wake up from that trance before organising the higher and desired items of meditation. This step needs a close study of the normal course of our mental process.

The mind is never stationary. Even in a deep trance the mental moments in the shape of 'appanā', or trance-flow, move along uninterruptedly till the mind loses the flow and falls into 'bhavaṇga', or the passive current of life continuum. Then the trance is said to be broken. We are rising up, or being awakened,

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or coming down, from the trance. The passive state of bhavaṅga is like the state of dreamless sleep and is inherited by us from the very beginning of our foetal life. It runs throughout our life-span and terminates in our decease. Were we not endowed with sense-organs and an active mind, we would have lived and passed away, without ever perceiving, conceiving, or knowing anything material or psychic. It would be a living body but practically unconscious and without feeling.

The active mind and sense-organs interfere continually with the passive flow of our life continuum, through the process of cognition; and we become, so to say, alive to the world and ourselves. But this process of cognition is also a series of mental moments rising up from and falling down into the state of passivity termed 'bhavaṅga'. Although not expressly mentioned in the Buddhist psychology of the Theravāda (Pāli, or Southern) school, we may logically assume that the flow of bhavaṅga disappears during the process of cognition and appears again when the latter's run is terminated. If it be so, it will not substantially differ from the conception of the 'ālaya-vijñāna of the yogācāra school. The 'ālaya-vijñāna" or the store of passive consciousness, otherwise corresponds to bhavaṅga, provided the philosophical dogma of the former be, so to say, suspended temporarily for our purpose.

Yoga-sutra

The *Yoga-sūtra* and its commentaries take the mental fluctuations as momentary; but the 'citta', or the basic mind, is regarded therein as 'one' underlying them. If we suspend the 'one' during our discussion, the mental fluctuations resemble those of Buddhism very closely. But we miss the conception of 'bhavaṅga' in the *Yoga-sūtra* and its commentaries. The conception of the oneness of citta or mind during all the mental fluctuations herein may appear easier than that of momentary mind in Buddhist psychology. For the commentary on the 32nd sūtra (1.32) contradicts or refutes the Buddhistic theory of momentary mind on grounds of common sense thus: "If inherently different mental fluctuations come into being (or appear), unconnected with a single citta (or mind), how is it (possible)

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then that a different mind becomes one that remembers a different fluctication perceived by another fluctuation?"

However, the above dilemma is apparent, probably not substantial. For what we are directly aware or conscious of is only a fluctuation and not a so-called unitary citta. The commentary on the 15th sūtra (III.5) says: "There are two dharmas or characters of the citta, viz., perceived and unperceived. The perceived is made up of fluctuation; the unperceived is made up of substance alone. The unperceived is only seven (in number) and their existence in substance alone is obtained through inference." The latter type of mental substance answers to Buddhistic mental categories of bhavaṅga, appanā, and mental concomitants that are roused simultaneously with mind-consciousness.

These seven unperceived ones are as follows: "Nirodha (cessation of fluctuations), Dharma (ethical character), Samskāra (latent formation), Pariṇāma (transformation), Jīvana (vitality), Ceṣṭā (volition), Śakti (capacity of producing action); these (seven) are the characteristic elements of the citta (or mind) devoid of perception." The sub commentaries of Vācaspati Miśra and Vijñāna Bhikṣu have given us clear explanations of these elements to show that their existence is indirectly knowable through inference. Thus, even though they lie beyond our direct perception or experience, they come within our inferential knowledge.

For example, the state expressed by the first term, 'nirodha', or cessation, is indirectly knowable through the words of reliable scriptures or teachers. The existence of residual impression in such a nirodha samādhi is known through inference. In other words, the existence of endeavour for cessation in such a trance is inferable through its capacity to produce cessational tendency or formation. The third term, 'samskāra" or formation, can be similarly inferred, because of its causing the arising of remembrance. The last or seventh term, 'śakti', or power, expresses the capacity of producing actions; it is thus the subtle state of patent works and actions. In short, the perceptible mental states and properties are directly knowable, and what is not so amenable to our direct perception and knowledge can be readily known by inference.

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The psychic process is not difficult to understand, when the known and unknown elements are properly differentiated. Once we get hold of its simple working principle, the study of the mental process of cognition will be easy to comprehend and survey. Although it is not imperative for a meditator to know the intricacy of such a subject, it will be a source of pleasure to observe the working process of one's own mind.

Flow of Bhavanga

We have expressed an opinion on the appearance and disappearance of the flow of Bhavaṅga above. Now we are going to find out the evidence of such a supposition. As the supposition, if proved valid, will easily explain the meditative flow of appanā, foundation-trance, and supernormal knowledge, we shall have to devote some space here for its exposition. We are not going, however, to discuss its metaphysical question. We shall simply take it as an unperceived datum knowable through inference, as described above. Such an inference is accepted and advanced also by Buddhaghoṣa as follows:

> There may be (a question)—How is it after all to be knowable that the Nāma-rūpa (mental and material elements) of the Paṭi-sandhi (foetal germination) is due to the condition of consciousness? It is (known) through the authority of sutta (āgama) and logical reasoning.

For example in the sutta, he quotes from the *Dhammasaṅgaṇi* the passage meaning 'the dhammas (phenomena) follow the mind'. We have another example in the first verse of the *Dhammapada* meaning 'the mind leads the phenomena'. The dhamma denotes the heaps of feeling, perception, formation, bodily and vocal indications, as explained in the *Dhammasaṅgaṇi* itself. In the commentary of the *Dhammapada*, the dhamma is the heaps of feeling, perception, and formation. But we may not be fully satisfied with the sutta alone. So he cites a verse from a certain tradition, by way of a reason, thus:

> The material objects born of the mind are directly perceived and proved (by such a direct experience). Even of the

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unperceived object, the consciousness is the conditioned cause.

Explaining the verse, he says:

When the mind is pleased or displeased, the material objects are directly perceived as those originated like the mood (of pleasure and displeasūre as the case may be). Thus by the (means of the) perceived, the inference of the unperceived also is made.

Simply stated, it is seen that the perceived objects are directly experienced and therefore self-evident. So the unperceived objects and phenomena are also inferred through the perceived ones. He applies the rule to the present case thus:

Here by (means of) the perceived objects born of the mind, (it can be similarly inferred that) the unperceived object of foetal germination has consciousness for the conditioned cause.

The above quotations, taken from the description of the Nāma-rūpa in the 17th chapter of the *Visuddhi-magga*, show that Buddhaghoṣa does not solely depend on the authority, but utilises common sense and usual logic also in such cases. Now the first moment of our present life-span starts from the consciousness impregnated or germinated in the foetus, according to the text and the commentary and non-canonical literature of Buddhism. Since it is openly accepted to be unperceived and only known through inference, we cannot improve this position more than the literature on the subject. In the field of meditation, however, we have not to bother about its genesis and the solution of this controversial question. What is important is the conception of 'bhavaṅga' starting from this very first moment of germinated consciousness, flowing throughout our life-span, and terminating, as a 'cuti-citta' (the last mental moment), at our decease.

Bhavaṅga is literally 'the organ (aṅga) of becoming' (bhava). It is a preceding, or requisite, condition for

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birth. It is not material. It is, in essence, a consciousness resulting from our previous 'kamma' or action. It is, as explained above, unperceived and known only through inference. It is, in substance, the same thing as the initiatory germination of potential consciousness, but mixed up with non-matured results accruing from our actions done during our life-span. Thus bhavaṅga is a flow of patently unconscious mental moments, like the flow of an unseen river accumulating waters from streamlets in its course towards an empty sea. The flow of bhavaṅga may be compared to the uninterrupted state of dreamless sleep. It is a consciousness after all and cannot therefore be regarded as a totally unconscious state for several reasons.

This is because we remember the state of dreamless sleep immediately after rising therefrom. To suspend consciousness entirely, we have to organise the trance called 'the cessation of consciousness' (not the ninth trance), and it is difficult to do so. This trance is, of course, imperceptible to the five senses, because it lies at the bottom of them. The flow is continually disturbed by our conscious efforts through the senses and the mind trying to know the outer stimuli and inner workings. The disturbance is caused not merely by outer stimuli, but by the mind adverting to such stimuli. The mind must necessarily be disturbed, when it virtually likes to be so disturbed by adverting to something extraneous to itself and thereby setting in motion the cognitive process. For bhavaṅga is also a mind, not substantially different from it.

The question we were proposing to settle was whether the flow of bhavaṅga disappeared, when the congnitive process set in. The possibility of bhavaṅga flowing under the latter, or as an undercurrent, was however to be eliminated. The oft-quoted simile of a river had occasioned the possibility. The mention of the conscious moments, say the determining, the impulsive, the registering, falling again into the stream of unconsciousness or bhavaṅga, had caused the confusion, The long classical simile of the 'mango' is certainly an excellent illustration, which we shall describe a little later. The simile, if applied to it, nicely fits in with our supposition that the flow of bhavaṅga

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disappears during the mental process of cognition and appears again at the termination of the latter.

But a serious point cannot be settled by a mere simile; we have to find out a definite dictum on the point at issue. For this purpose we shall firstly take up the viññāṇa-kkhandha kathā in the 14th chapter of the *Visuddhi-magga* and quote the relevant passages. At the outset we shall give a short summary of the Buddhistic psychology not mixed up with ethical, meditative or supramundane complications. In order to facilitate comprehension, we had and have been dealing with the meditative aspect, without jeopardizing the ethnic and supramundane aspects, so far in the previous and current phase of our research. Had we tried to encompass the above two facets of Buddhism also in our presentation, this work would have been much more complicated than what we have accomplished so far in providing a practical guide to the Buddha's way of meditation, unhampered with and unencumbered by any considerations other than the simple and pure meditative one.

A Brief Course of Psychology: Bhavaṅga

The description of Buddhistic psychology is found textually in the Dhamma-saṅgaṇi. But we have to study it together with its commentary named Aṭṭhasālini. In this commentary the most interesting section is the vipaka (resultant) kathās (descriptions with illustrations). This portion consists of only 22 pages (from page 211 to 233). A condensed substance of psychology can be studied in the viññāṇa-kkhandh kathā given in the 14th chapter of the *Visuddhi-magga*. This portion is very short but comprehensive. It is given only within seven pages (from page 315 to 321). A short but sufficiently clear explanation is available in the 4th chapter of the Abhidhamma-attha-saṅgaho, the compendium of Abhidhamma. The order of graduated portions shown above will be the suitable order in which to study. The English translation of the above-mentioned books in Pāli is available. A close study of these portions in the given order will repay the labour with satisfaction.

From the above sources we shall give a brief course of Buddhistic psychology. Although meditation is developed only

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through its practice and the supernormal knowledge is, to all appearances, the applied technique of developed meditation, more or less information is worth gaining concerning the working of the mind. For meditation is after all a flow of mental moments and we are therefore called upon to transform these moments into meditative ones.

Like the flow of bhavaṅga, these meditative moments gradually assume a character of appanā and flow in a sort of continuous current. It runs for a duration of time to be measured not only in hours, but in a product of quality, quantity, and satisfaction. The psychical information also helps us to understand the mind and its working in the three, or four, planes of existence[1] without much trouble. It also appears to be natural that we may try to understand the stages of our achievement one day or another. A fore-knowledge beforehand will save us from unnecessary troubles when such an occasion occurs.

Now to resume the short course of psychology, the first moment of consciousness is the afore-mentioned foetal germination. From that moment the flow of bhavaṅga starts, continues throughout our life-span, and terminates in the last moment, called the cuti-citta when death occurs. Bhavaṅga cannot be known through our senses; it is known by inference only; the experience of dreamless sleep however indicates the existence of bhavaṅga. Practically it can be taken as an insensible, hence unconscious, flow of mental moments. This insensible consciousness resides, it is said, in the heart. The impregnation of the initial consciousness (paṭisandhi) is dogmatically held to have occurred in the heart. The occurrence is unconscious, but inferable by the sign of life or vitality in a foetus.

It is assumed that the flow of bhavaṅga continues throughout the duration of the foetal life within the womb. The possibility of other unconscious mental concomitants invariably accompanying any consciousness is not taken into consideration. Similarly the very early life of an infant after birth is by-passed without consideration. During this time the flow of bhavaṅga however continues, it is guessed, with little change. For the psychology we are dealing with is not that of an infant.

Bhavaṅga can be inferred in our waking state also, whenever we forget, miss being aware of, seem to be unconscious of, and

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lose the train of thought in the situation surrounding us. It is unconscious only in the sense of being imperceptible to our five faculties. From the point of view of volition or willingness, it is passive. From the state of bhavaṅga we do not will. But it is not inert; for it is our very essence; we originate, live, and die in it; our inheritance lies hidden in each of its moments.

The main reason why bhavaṅga is imperceptible is because logically, it vanishes the moment we try to perceive, conceive, or be aware of it. It is not however the faculty of vitality, for the latter is separately classified and listed. So long as its flow is not disturbed by any factor of the cognitive process, or meditation, or insight, it flows on smoothly unobserved. So far we have dealt with it in the material plane, or the world of desires.

In other planes of existence bhavaṅga may be conceived as the habitual flow of consciousness appropriate to the particular life obtaining in such planes of existence with a few reservations. One of the few exceptions is the state in which consciousness is made to cease. In such an existence of the form plane, bhavaṅga may be conceived as flowing unconsciously throughout the long life-span of such beings, if there are any. There they are, say the text and commentary. Some monks, such as Sobhita, mentioned in his life given in the *Monaratha-Pūraṇi*, are said to have discovered, in the course of remembering their own past lives, such a region of unconscious beings. In short, bhavaṅga is a basic background of Buddhistic psychology, a unique conception or invention of the human brain not found elsewhere.

Disturbance of Bhavanga

The passive, habitual, or unconscious flow of bhavaṅga is disturbed by the outward, as well as the inward, factors. The stimulus, or a number of stimuli, may happen to strike the physical organs of our body and thereby to displace the smooth flow. The displacement occurs in the flow of bhavaṅga giving rise to a moment termed bhavaṅga-calana, the disturbance of the flow. It is in effect a mental disturbance occurring from without, but through the sensuous doors or faculties. The line of contact is not single, but double. The source of disturbance strikes the organ of one of the five senses; and it reaches, according to the third part of the Aṭṭha-sālini, at the same time, the

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mind-door and becomes the cause of the initial disturbance in bhavaṅga.

Such a double track of contact is a novel conception, especially when the seat of consciousness or mind is invariably located in the heart. How is it that an outer stimulus comes to strike the organ of senses and simultaneously reaches the inner faculty of the mind? A simile is given: "As for an example, a bird, coming through the sky (air) and taking refuge at the top of a tree, strikes the branch of the tree and its shadow is also cast on the ground. The event of striking the branch and casting the shadow occurs simultaneously in a single moment." The conception of double track was probably made firstly, to separate the sensuous consciousness from the mental one and secondly, to explain the arising of mental attention preceding the consciousness of the senses.

The initial disturbance alone cannot set the cognitive process in motion. There occur innumerable disturbances from outer stimuli. These die down, if not adverted or attended to. This is the misfire of the process called Mogha-vāra, the failure-turn. Such a failure in generating attention is rightly attributed to the weakness of the stimuli. It is also traceable to the unattractive unprofitable, and undesirable source of stimuli. Such an initial disturbance does not break the continuity of the flow of bhavaṅga. The former situation only affects the smooth flow of the latter.

Breaking up of Bhavanga

Thereafter, the disturbance of bhavaṅga may be so violent that its flow is restricted and broken up and the commencement of the cognitive process occurs with the advent of the mental attention termed the 'āvajjana'. There are two types of this functional mind. One is the basic mind operating through the five sense-doors. It adverts to the sensuous objects and brings about the cognitive process in the field of the senses and their objects. In a way, all the external and internal objects are known through this āvajjana operating in the senses and sensible objects.

The second type of āvajjana operates through the mind-door and attends to the inner disturbance. The outer stimuli, however,

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are differentiated into five kinds of sensuous objects visible, audible, etc. The sixth sense, on the other hand, is the mind which is inner. The object perceived by this inner faculty is termed 'dhamma' and includes everything we are capable of thinking. Excluding the directly perceived objects at the time of perception, the learnt, memorized, remembered, recalled, or imagined objects of the five categories come within the dhamma. The afore-mentioned part of the Aṭṭha-sālini however wants to limit the mental objects to valid ones only. It says:

> "There is no occurrence (or possibility) of directly striking the inner organ (that is, the heart, or the mind itself) in the pure mind-door. Whatever is naturally seen, heard, smelt, tasted, and touched provides the basis for the mental objects ...Even the directly experienced and indirectly obtained data might provide such a basis. Following this lead there may come many more objects due to faith, liking, delibaration, doctrine, thinking, equanimity, etc. Because these are (sometimes) valid and (sometimes) invalid also, therefore this scheme is not adopted in the aṭṭha-kathā (old commentary).

Such an imposed limitation will however exclude many more data and items from the list of dhammas or mental objects. We shall have to describe the cognitive process through the mind-door separately.

The restriction, or break-up, of the flow of bhavaṅga must be taken, as we have proposed above to prove, for the disappearance of bhavaṅga during the cognitive process starting with the advent of āvajjana, or attention. For Buddhaghoṣa writes in the said place of the *Visuddhi-magga* as follows:

> After the cessation of the initial consciousness impregnated in the foetus,...the similar Bhavaṅga consciousness occurs. Again the similar (thing) happens. In the absence of the arising of another citta (or mind) setting in motion the succession of its mental moments, Bhavaṅga surely flows, like the stream (current) of a river, for the duration of even innumerable

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times during the times of falling into sleep without seeing a dream.

The above provision, "In the absence of.....mental moments," indicates that the flow of bhavaṅga would cease in the presence of other mental moments.

At the conclusion of the process of cognition, he writes:

> At the end of the registering mental moment, Bhavaṅga again occurs. At the break up (on the second turn) of Bhavaṅga, again occur 'āvajjana' and others...After Bhavaṅga (comes) āvajjana; after āvajjana (comes) seeing etc...till in one (entire) life there comes up the exhaustion of (the whole stock of) Bhavaṅga.

The phrase, "At the end of ...again occurs", clearly shows that bhavaṅga only occurs again at the end of the cognitive process. This finding settles an important question of wide application. Now we can confidently say that there occurs only one flow or series of mental moments at a time. This is as much as to say that there cannot be any flow of bhavaṅga, while the cognitive process continues in any plane of existence.

Avajjan to Votthapana

We have already discussed āvajjana, or attention, arisen through the five-sense-doors above. We have also said that the cognitive process really begins from this point, after the break-up of the flow of bhavaṅga. When the attention is directed once to the incoming stimulus or stimuli, there will be (according to the 'vipāka-uddhāra-kathā', literally the story of the exposition of the resultant, mentioned above), an irresistible run to the determination. The intermediate moments of consciousness are the sensuous perception, that is, any one of the five sensuous experiences, the reception of the perception, and the investigation of the object received.

It is to be borne in mind that each moment in the cognitive process is a kind of consciousness. Thus bhavaṅga is a kind of consciousness; āvajjana is a kind of consciousness; the sensation, reception, and investigation are each a kind of consciousness;

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so is voṭṭhapana, or determination. Briefly stated, the process of cognition is an automatic run from attention, through sensation, reception, and investigation, to determination. In other words, we attend to the stimulus; attention excites the senses to produce sense-perception; sense-perception thus produced is received by reception-consciousness; reception is investigated by investigating consciousness; investigation is then determined by a like consciousness.

Let us take an item of a visual object. We attend to the stimulus stemming from the object. The result is eye-perception or vision. The eye-perception is received, then investigated, and after that determined. So it is in the case of other four sensuous objects.[2] Āvajjan and voṭṭhapana are mere functions, whereas sensuous perception, reception, and investigation are the resultants. These are the fruits of our former actions. At the end of voṭṭhapana, the mind may fall into a passive state without running further on. This passive state is bhavaṅga once more. When the mind does not or cannot move further on, the cognitive process is not complete. Such an incomplete termination is called 'mogha-vāra,' or misfire. The Aṭṭhasalini says: "This turn is obtained at the time, when one says— (The object seems to be) as if seen by me, heard by me, etc.—it is also due to the weak stimulus. This is the second mis-fire." When the process of cognition stops before it is complete, we do not or cannot dwell in the determined percept of the object sufficiently long to know it satisfactorily. The result is incomplete percept.

Javana or Impulsion

When the determined percept of the object is held in the mind, the holding of it is termed 'javana' or impulsion. It is the real purpose of the cognitive process to arrive at such a stage of knowing the object well. Whenever we know any object, we shall assume that this stage of cognition has been obtained. It is held mostly for seven mental moments. So we have seven moments of javana in each turn of cognition. The previous stages in cognition are each staying for one mental moment only; so those stages run or ran so quickly that the object could not be marked well. It is only in javana that we can purposively

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mark the object well. For it can last for seven mental moments at most in ordinary sensuous perceptions.

We may wonder at the number of seven moments dwelt in by the javana consciousness. It appears that it was equated with the previous seven moments, viz., disturbance, break-up (both moments of bhavaṅga); attention, sense-perception (such as eye-consciousness...etc.); reception, investigation; and determination. In ordinary cases we cannot lessen or lengthen the javana moments. The run of such impulses is automatic, but full of mental activity, motivation, purposiveness, and moral responsibility. In a way the instinct of our attending to the stimulus stemming from an outside object must have originated solely for the javana. Otherwise any chance attention would have mostly terminated at the determining consciousness, the so called mogha-vāra, or misfire.

For example, the stimulus, coming in from a golden status of the Buddha, will disturb the passive flow of bhavaṅga; the flow will then be broken up; our attention will be directed to the stimulus; the eye-consciousness will thereby arise; it will be received by the primary or basic mind (manodhātu); the image will be investigated by the secondary or higher mind (mano-viññāṇa-dhātu); then the functional higher mind will determine the image as it really is. Each of these seven steps lasts for a single moment's duration. The determination of an image may activate or motivate a further run of javana consciousness invariably, under ordinary circumstances, for seven moments in all. During this last run we will, wish, resolve, like, or desire whatever our disposition allows us to do. So the commentatorial tradition has fixed the number of seven moments for this most important consciousness of the javana category.

It is an active mind; it is never passive; it is not a primary mind; it is always a higher mind; we have a free will in it; no amount of our past formations can intervene in exercising our free will at this stage. Thus, according to such a psychological tenet of Buddhism, it is evident that we are offered the greatest independence of thought and volition herein. Such a freedom can never be regarded as pessimism nor unqualified optimism. For we are at liberty to will whatever we like. It is

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to be understood that all the active types of mind or consciousness originate in these javana moments.

We shall tell the reader later on that the javana moments become appanā moments in samādhi or trance, when we advert to the appropriate inner stimulus or dhamma through the mind-door. And in the latter case, the flow of appanā moments is not limited to any definite number of moments; the flow is continuous and may go on till the meditator lapses into bhavaṅga. From a momentary stay in bhavaṅga the yogi observes and deliberates over his experience through the mind-door again. As this process is above the material plane and concerned with the trance plane, we shall mention it later on.

Here we are dealing with javana obtained through the five sense-doors. We shall be next describing the attention and javana through the mind-door. The door is a very wide and significant term in Pāli. It is a channel through which the bodily, vocal, and mental actions are performed. It is also a threshold through which the sense-consciousness and mind-consciousness are obtained. The full explanation, as given in the Dvāra-kathā[3] (the door-talk) of the Aṭṭhasālini, is very interesting.

There are however three types of mind that lie, according to the Abhidhammattha-saṅgaha and Dhammānanda's commentary on the third, or miscellaneous, part of it, on the outside of the door. They are paṭisandhi,[4] bhavaṅga,[5] and cuti. Evidently these three are as good as an entire line of bhavaṅga. Now bhavaṅga is itself a mind-door (mano-dvāra, the door of primary mind); it is therefore outside the door; it does not arise from any door; for the door is fixed and cannot arise through itself. It is sometimes amusing to note, in the commentary, a commonplace and obvious thing taken up and explained seriously. The relevant kathā of the Aṭṭhasālini quotes the ancient verse in this connection thus: "In the door the actions occur; the doors do not occur in the doors. Therefore the actions are placed separately from the doors . . . ." In other words, bhavaṅga together with its initial and terminal points, paṭisandhi and cuti, is a door itself and hence does not arise from itself.

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NOTES

[1]Planes of existence—The plane (bhumi) of existence is detected either by the experience of the world we are in, or inferred from the initial moment of birth (paṭisandhi). These planes and births are counted as four each. The experience of the customary world and meditative ones differentiates three planes, viz., the material world, the mystical world of forms, and the world of formless expanses. When and if there are such places or spheres, we find and may expect their inhabitants too. The material world or plane is where we are living. The plane of forms is represented by our Jhānic experience. If we give credit to the doctrine of survival after death, we may expect our appearance, entry, or suddenly matured birth in the form plane. The organization of formless trance is comparatively hard and therefore the formless plane will be hard to attain. But the possibility of such a formless plane cannot be brushed off. The Bodhisattva is however said to be never born in a formless plane. The Buddha never visited this plane.

[2]There are five binds of senses, sense-organs, and sensuous objects. The stimulus is the object, when it comes in contact with the particular organ. The result would be the sense of seeing, hearing, smelling, tasting, and touching. But in Buddhistic psychology, there are seven types of mental action and state that operate in a single sensuous perception and its purposive culmination. These states are in short the following:

1. Āvajjana (attention) to the stimulus.
2. Sensuous perception (cakkhu-vinnana, sota-,ghāna, jihvā kāya-vinnana)
3. Sampaṭicchana (reception of the perception in the primary mind (mano-dhātu)).
4. Santiraṇa (investigation of the reception).
5. Vaṭṭhapana (determination after the investigation).
6. Javana (purposive action after the determination; this step has generally a run of seven moments).
7. Tadārammaṇa (registration after javana); generally of two moments.

These steps are passed in a cognitive process and are consciously done or occur. Bhavaṅga is an unconscious passive flow of mind.

[3]"Dvara" in Pāli is the channel through which we perform an action bodily, vocal, or mental. The doors of perception are cakkhu-dvāra, sota-dvāra, ghāna-Jihvā, and kāya-dvāra, dvār in Pāli, that is eye-door, ear-door, nose-, tongue-, and body-door, respectively. Almost all our information regarding the kāmāvacara plane or material world

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infested with desire, pass through these five doors. Bodily and vocal actions are effected through kāya-dvāra.

Mind-door (mano-dvāra) is the channel through which the mental attention (javana), and registration, (tadarammaṇa) occur. This mental attention is not the perception-door. This 'mano-dvāra' is simply or purely the concern of the inner mind. Hence javana-moments through the mind-door, so do the tadarammaṇa-moments. The five types of sensuous perception may be said to run upto voṭṭhapana (determination) when the moment of javana begins to run purposively for seven moments.

[4]Bhavanga (the unconscious passive mind) is said to be the mind-door itself. As such it is free of door (dvāra-vimutta), for 'a door does not move through a door'.

[5]Paṭisandhi (birth) and cuti (decease) are also, like bhavaṇga (life-continuum), free of door; because these two are just two mental moments.

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IV

Normal Course: Mind-Door

Attention through Higher Mind

THE DISTURBANCE of the bhavaṅga does not always occur through outer stimuli only. It is very often caused by inner stimuli as well, as mentioned previously. It is our common experience that we find ourselves, off and on, more or less, engaged in our own thoughts, musings, and inner problems, unmindful of outer stimuli. Such an inner disturbance is or must have been caused by some inner stimuli stemming from dhammas of varied categories, as suggested previously. After this disturbance the bhavaṅga-flow is broken up, and āvajjana or attention is directed to it, as it was in the previous type of the cognitive process.

In the previous case the stimulus came up from without, and therefore the attention was directed to it from the primary or basic mind (mano-dhātu). But in this present case the inner stimulus stems from some layers of the mind itself, and consequently the attention is directed to such an inner stimulus from within the higher mind (manoviññāṇa dhātu). The seat of both the minds, primary and secondary, is regarded as the heart. It is to be remembered that the secondary or higher mind was the inner organ that investigated and determined the perception of the outer stimulus in the first case also.

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Herein, however, the higher mind adverts to the inner displacement of the bhavaṅga or passive mental flow. The adverting or attending of this inner and subtle mind to the dhamma dispenses, so to say, with the three steps, viz., reception, investigation, and determination, undertaken in the first case. But it will be remembered that voṭṭhapana or determination, the last step of the three, was the functional higher mind. And herein the attending mind is also a functional higher mind. Between the two higher minds no difference in quality can be discerned, excepting of course their different functions. We may wonder why we miss the two or three intermediate steps met with in the first case, the cognitive process through the five sense-doors. No question is raised, no answer is given, and no provision is made in the commentary, and in its allied Pāli literature. This is because no adequately critical approach was seemingly made towards this cognitive process, probably for obvious reasons. But we shall presently see that they are not obvious.

Missing Links

Elaborate descriptions are found concerning the cognitive process through five sense-doors in the Aṭṭhasālini and the *Visuddhi-magga*. Similarly, they are given in the four mind-ful movements section of the *Majjhima-nikāya*. The same details are recorded in the commentary on the *Jhāna Vibhaṅga*. But the process through the mind-door is shown to proceed from the āvajjana, or adverting to the javana, or impulsion. The intermediate steps between the two are nowhere mentioned. The āvajjana lasts for one mental moment only either in the five sense-door type, or in the mind-door type of consciousness.

The omission of middle steps in the mind-door has presented a great inconvenience in the understanding of the mental cognitive principle itself. Omission is equated with absence and the latter is unquestionably taken as a natural law which is doubtful. We might regard the mental objects adverted to as the 'dhamma' to be explored and made fit for the javana. The exploration would entail at least investigation and determination. But we are directly led from āvajjana to javana.

Obviously the mental content or object called dhamma was

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taken as a finished product that needed none of the intermediate steps described in the five sense-door type of cognition. But the obvious nature of the mental dhamma is differently treated of in some of the suttas. But we cannot construct a system of normal psychology out of these suttas only. The commentary on some suttas describes the cognitive process through the sense-door. But the mind-door process is not clearly stated. It is the Aṭṭhasālini, or the commentary on the first book of the Abhidhamma, wherein we find an extensive treatment of the mind-door process of cognition. And we are finding even this treatment deficient in the points raised by us in this section.

The confusion might have ostensibly been caused by the obvious difficulty of differentiating the components of such a cognition, all items of which are made up of primary and secondary minds besides the accompanying mental concomitants. The primary mind is however limited to the five sense-door process; it comes into operation when a stimulus from without strikes it simultaneously through any one of the five sense-organs; it operates again in receiving the sense-consciousness of an outside object; it resides in the heart; it serves as a base for the secondary or higher mind. The primary mind is thus the unmistakable link between outside objects through the five sense-doors and the higher mind.

The initial and functional role of both the minds, primary and secondary, is the adverting, or the attending, to any worthwhile disturbance of bhavaṅga or the life continuum. The disturbance caused by an outside stimulus is attended to by the primary mind, whereas that of an inner stimulus is done by the secondary one. Obviously the stimulus attended to defines the specific character of the two minds. Now the outer stimulus, when attended to, gives us a citta-vithi, or mental channel, through sensation, reception, investigation, and determination to seven moments of javana. The inner stimulus however starts on a mental channel from the attending moment direct to javana moments. The missing links will have to be accounted for in the latter case, if the separate existence of the secondary mind is to be granted as a verity.

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Exploration of Mind-base

From a close study of the mano-dhātu (mind-elements) sections under "Abyākata-Dhamma" (resultant, functional, . . .) of the chapter on the citta (mind) of the first book of the *Abhidhamma*, we arrive at a definite conclusion that the *Abhidhamma* made it a base of mind partly resultant, partly functional. Upon this base all other types of mind-consciousnesses were conceivably built up. The realistic approach of the Sutta Nikāyas was ostensibly represented and followed up by the *Abhidhamma*, when a clear distinction was made between the mano-dhātu (mind elements) and the mano-viññāṇa-dhātu (mind-consciousness-element).

From a close study of the relevant text in the Abyākata Dhamma section of the first book, and that of the first three Vibhaṅgas, viz., Khandha, Āyatana, Dhātu, in the second book of the *Abhidhamma*, we can clearly see the difference between the mano-dhātu and the Mano-viññāṇa dhātu in the following manner:

The latter is a very wide term. It covers all the types of mind-consciousness at any stage of mental cognition through the sense-doors and the mind-door. In other words, all our mental activities in any of the four planes come under this category. The former is, on the other hand, limited to the mental attention to and reception of the sensation through the five sense-doors. It may be taken as a primary mind in our waking state; because without its operation we cannot be aware of the material world.

Bhavaṅga[1] is a passive flow of the resultant mind-consciousness. When germinated initially in our foetal appearance, it is called "paṭisandhi";[2] when terminated, it is called "cuti".

Thus bhavaṅga[3] is always manifest in the first and last moments of our life and throughout the life-span. The flow of mental or vital moments running along the life-span from the initial point to the end is decidedly that of the mind-consciousness in any state of conscious existence. When this passive flow is disturbed from outside, we have the emergence of the mano-dhātu adverting to the cause of such a disturbance and then receiving the product of sensation through the five specialized agencies or senses.

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Thus the mano-dhātu or mind-base is evidently quite distinct from the wider and more extensive mind-consciousness. It is found only in the sensuous type of perception or consciousness. In our wakeful state, it comes into full operation. And, although it is psychic in its nature, it is unmistakably located in the heart-organ. We shall later on deal with the subtle nature of this physical organ, but here we clearly see the implication of the realistic approach of the *Abhidhamma* in assigning a material seat, that is, the hadaya-vatthu or heart-organ, for this mind-base.

In this context it will be remembered that none of the sensuous perceptions can arise in the so-called citta-vithi or mental cognitive channel without the operation of this mind-base. And bhavaṅga is a constitution of the foetal consciousness and thus not a phenomenon of the mind-base. Moreover, this mind-base does not patently germinated in any new foetal life at the termination of the present life-span. It is the resultant mind-consciousness obtaining in the last few moments of life that is said to germinate in the new foetus together with the heart-organ.

Detection of Mind-base

This mind-base may be detected either in the stage of attention to outer stimuli, or in that of the reception of sensations arising on such stimuli. On the other hand, all subsequent mental activities and states are simply various types of mind-consciousness. Such a clear distinction of mind-base is not found in other systems of meditative psychology.

Such a detection helps us to recognize the preliminary stage of a form meditation. In any trance, the mind-base will not operate. In the organisation of supernormal powers also this mind-base will have already disappeared. For the powers are organised and developed invariably from the stabilized trance and the latter is the appanā, the meditative conscious flow of mind-consciousness. If we check the adverting of mind-base to outer stimuli, the ordinary channel of cognition through the five sense-doors cannot originate nor continue.

The law of remainder, or the elimination of undesired elements, will be helpful here in the effective checking of such an adverting or attending to outside stimuli. For this, attention is simply a function entirely dependent upon our own drive.

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Many stimuli may strike the sense-organs and disturb the flow of bhavaṅga; but it is up to us whether to attend to such a disturbance or not. If attended to, the course will run at least to a stage of determination automatically, so says Buddhaghoṣa in the commentary and the *Visuddhi-magga*. If we let the disturbance subside without attending to the stimuli, only mental consciousness will remain and the conception of outer objects with their materiality will gradually disappear from our mental field.

Hence a keen observation on such a detection will often save us from wandering into non-meditative fields. We are not however indulging in the discussion of the philosophical question over it. We brought it up here only to facilitate the organisation of supernormal powers based upon the foundation-trance. So any effort towards detecting the function of such a mind-base will largely contribute to our proper understanding of the meditative process in organising supernormal powers.

Certainly we shall not be groping in the dark, if we can detect the working of this emergent mind-base. When once this mind-base is detected and eliminated, we shall find ourselves entirely in the world of mind-consciousness. It is indeed the manipulation and channelling of mental conscious activities, that had formerly brought about the supermental phenomena termed 'iddhi-vidha' and 'abhiññā'. There is no reason why we should not explore the field and see whether these powers lie within our practical reach, comprehension, and imagination, or whether they are mere figments of religious-minded people of bygone ages. Such an exploration should not go unrewarded.

Cognition through Mind-door

As there are five sense-doors, so the mind-door is regarded as the sixth. Even in the case of the five sense-doors, it is the mind-consciousness that comes into appropriate operation in investigating and determining the product or sensation received and presented by our emergent primary mind. The investigating mind is a mere resultant; it is automatic; it operates only for a mental moment; it is immediately taken up by a determining mind.

Towards the end of the kiriya-kathā or the description of the

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functional mind under the Abyākata-dhamma-kathā, the commentary Aṭṭha-sālini is unexpectedly loud in praise of this determining mind. We shall be all the more pleased to know that Buddhaghoṣa is praising the most general functional mind of us all without any reservation. He says:

> This mind is common to all mind-owning beings in three planes (material, form, formless) of existence. It cannot be said that it (this mind) does not originate (that is, this mind unexceptionally originates) in any one of mind-owning beings. When it originates, it becomes in the five (sense) doors the determining (mind), in the mind-door (however) it is the adverting (mind). The six extraordinary knowledges (supernormal powers and knowledges, and the supra-mundane insight also grasp the support grasped by itself (by this determining, but here adverting mind itself). The name of this mind is (therefore) the Great-elephant. There is no support that it (this mind) cannot possess (that is, this mind can make use of any support whatsoever). If a question be put (as this): Which one is the non-omniscient knowledge that is inclined to the omniscient knowledge?, it (this mind) is this to be told (in answer).

The above passage is no exaggeration of the fundamental base of every type of mental activity of mind-consciousness; it is technically termed the "mano-dvāra-āvajjana citta" or the mind-door adverting mind. It is 'ahetuka' or morally neutral, that is, neither good nor bad. It is accompanied by the neutral feeling. It is not a resultant of any former action. In our general parlance we may call it 'a free mind' untrammelled by any paraphernalia of religion, philosophy, science, and their dogma, tenet, and commitment. It is an active mind and is capable of adverting to any dhamma whatsoever.

The importance of this mind does not lie merely in its being the mind-door. For the mind is a conscious element, and as such it can serve as a door for any mental action. The mano-kamma-dvāra section of Dvāra-kathā in the 3rd chapter of the *Aṭṭhasālini* clarifies the point thus:

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> In the description of the mental action-door, the 'mano' (mind) is to be taken as the mind of four kinds classified in the kāma-avacara (material plane), etc. Therein... it cannot be said that this (kind of) mind does not become a mental door (that is, every kind of mind becomes a mental door). As it cannot be said that this (kind of) Cetanā (will, volition) does not become an action, even so it cannot be said that this (kind of) mind does not become a mental door.

The commentary further concludes the section thus: "It is the conclusion here: the mind classified as good and bad in the three planes (of existence) is the door of mental action. The cetanā that is accomplished in that mental door is named the mental action." In Buddhistic psychology there are mainly two broad categories of mental phenomena. One of them is the fruitful action, good or bad. This type is important, because an act is done for some purpose and with a certain motive. So these types of mind serve the mental door for performing a purposive and motivated action. Such an action originates only in the seven moments of javana or impulsion.

However, we are not touching on the moral involvement in this phase, inasmuch as such a treatment will lead us into ethical questions, kamma, and rebirth theories. The second category is termed 'abyākata' and includes the resultant and the functional minds that do not bear fruits any further. The resultant is itself a fruit of one's own former action; it cannot bear another fruit; for a fruit cannot bear another fruit out of it. The functional mind is only a function and morally neutral; it stays for a moment; it ultimately leads one to seven moments of javana. In javana our purpose and motive have a full play, so much as to transform our volition into an action of moral responsibility.

To resume the subject, the mental door thus covers the whole mental field, wherever a mental action can be done. It is apparently too wide a definition for our main purpose. We are now pursuing a cognitive process through the mind-door. We previously also searching for the missing links in the process corresponding to those met with in the five sense-door cognitive process. In this latter process it was quite easy to follow each

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step of cognition, from outer stimuli, through attention, sensation, reception, investigation, and determination, to javana. In the former course of cognition through the mind-door, on the other hand, our authorities take us directly from attention to javana. The intermediate steps are either not existing, or passed over to avoid confusion, or too elusive for any useful purpose. We suspected however their existence and proposed to investigate them. In the succeeding subsection we shall throw some light on the obscure topic.

Clarification of Obscurity

We find two short passages, in the commentary on the first two books of the Abhidhamma, trying to clarify the obscurity; but these two attempts appear to us as mere approaches only; for they do not give us a reasonable explanation for their stand. The Vipāka-uddhāra-kathā of the *Aṭṭhasālini* has a passage for us as follows:

> There arises the mind-consciousness together with the concomitant dhammas through four paccayas (constituent causes or factors), viz., the mind without defects, the stimulus of incoming dhammas, the (heart-) organ for resting or residing in, and the attentiveness. Here 'mano' (mind) means the Bhavaṅga-citta...the manasikāra (attentiveness) means the turning of the Bhavaṅga by the functional mind-consciousness.

The above idea has been expressed in a much condensed way by Buddhaghoṣa. It is given towards the end of the 15th chapter of the *Visuddhi-magga* as follows: "The mind-consciousness arises through the causes of Bhavaṅga-mind, dhamma, and attentiveness." We miss the heart or heart-organ here, but it is implied elsewhere; for bhavaṅga is located in the heart-organ. He promises to touch on the subject in detail; but in the place mentioned he deals only with the paccayas in the manner of the preliminary portion of the first book of the Paṭṭhāna.

Interestingly elucidatory is the above passage from the *Aṭṭhasālini*. The four causes or factors correspond in similarity to those of the eye-consciousness. There are: "The undefective eyes, the

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stimulus of incoming visual objects, the light for resting in, and the attentiveness". The last term is said to mean the functional mano-dhātu (mind-base). The analogy of both the passages would entail the following import:

The bhavaṅga citta, through the functional mind-consciousness, will contact the dhamma; the result will be the arising of mind-consciousness; whereas the eyes, through the functional mind-base, will contact the visual object; and the result will be eye-consciousness. So the mental organ, like the visual organ (the eyes) in the latter case, becomes the bhavaṅga citta (passive mind) in the former case by comparison. Now the germination of one's own foetus is the first moment of mind-consciousness. And its succeeding moment-series is the bhavaṅga, which is expressly stated to be the mind-consciousness as well. Thus the passive mind-consciousness, through the functional mind-consciousness, coming in contact with the dhamma, produces the mind-consciousness.

The last term, mind-consciousness, in the above passage should by analogy be a resultant as the resulting eye-consciousness in the eye-door process. Thus we find one of the missing links we were in search of. In spite of a wide variety of mental doors for mental actions quoted above, the annotator of the Abhidhamma-aṭṭha-saṅgaho, Dhammānanda, writes in its third and fifth chapters: "Bhavaṅga is mind-door; that is freed of door.[4] Bhavaṅga is mind-door; how will it run or occur in the (cognitive) course; for a door does not run through another door?" The door is elsewhere also said to be fixed. Hence we may take the Bhavaṅga as a mind-door in the mental cognitive process.

So the inner disturbance, caused by the dhamma as the incoming stimulus from within, displaces the Bhavaṅga flow. The attention of the functional mind-consciousness is drawn to such a disturbance in the flow. Immediately the bhavaṅga flow breaks up; and the mental cognitive process through the mind-door follows. The mind-door here should be the bhavaṅga. By this breaking-up moment, the flow of passive mind-consciousness or bhavaṅga will have disappeared. In its place the course of conscious mental moments will begin.

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Amidst the four factors for the manifestation of mind-consciousness, the active element is the manasikāra, or adverting mind-consciousness. The manifested mind-consciousness cannot but be a resultant analogous to the aforesaid eye-consciousness. To complete the intermediate steps similar to the five sense-door course, we have obvious difficulty in bringing in again the steps of reception, investigation, and determination, all these three of the mind-consciousness category. For one of the above three, viz., reception, is of the mano-dhātu or mind-base category; while the last two have, though of mind-consciousness type, already come into our picture. If we bring them again even for different functions, we shall commit unnecessary repetition.

Probably for similar or other reasons, the later savants had shortened the intermediate process and reached the purposeful step of javana. There is an interesting law on this head recorded in the Sammoha-vinodini. The Dhātu-vibhaṅga section of this commentary towards the end says:

> (The phrase) 'mana-ñca paṭiccā ti'—means the Bhavaṅga mana (mind). 'Dhamme cā ti'—means the support of the dhamma in the four planes. 'Arises mind-consciousness' means that the attentiveness-cum-javana ensues. In this place (context) there occurs a law held as the 'Hatthe-gahita-pañha' (Question explained by holding the hand). (The story runs:) (It is said that) Mahā-dhamma-rakhita-tthera said to Abhaya-tthera, the reciter of Digha; holding his (the latter's) hand: wherever the word 'paṭiccāti' (caused by) should (happen to) come, there the āvajjana (adverting or attending) must not be done (brought over) separately; it (āvajjana) is to be done 'as resting in the Bhava ga' (that is, the āvajjana-cum Bhavaṅga). Hence here the manoti—means āvajjana cum Bhavaṅga'; the mind-consciousness means the Javana mind-consciousness.

(Evidently the law is an attempt at shortening the verbal explanati on and not the natural process of occurrence.

Mind-door Javana

The cognitive process through the five sense-doors practically

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begins from the attention of mano-dhātu, the functional mind-base, and arrives, through sensation, reception, investigation, and determination, at the first moment of javana, as described previously. And javana was also told to run generally for seven mental moments therein. It will also be recalled that the primary or the mind-base, operates as a functional attending mind. It is this very mind that receives the sensation, as a resultant mind and not as a functional one. So far we do not meet with any type of mind-consciousness. But from the investigating mind onward we have different types of mental or mind-consciousness only, and not any one of the primary types.

The mind-door is also a type of mind-consciousness through which the secondary or higher types of mind-consciousness come into operation. It has been already discussed above and shown that the door is regarded as a fixed one in conception. As a matter of fact, nothing in Buddhistic psychology is fixed or immutable. So the mind-door serves the mind-consciousness for its varied operation, as the sense-door does for the arising of sense-consciousness.

Although the preceding mind can be regarded as the mental door for the arising of the succeeding mind, we have already found that such a mind-door in this context is the bhavaṅga moment. This facilitates the conception of a fixed mind-door as well. For bhavaṅga is a type of mind-consciousness and flows, in the absence of any other mental operation, continuously throughout the life-span. Such a mind-door can be easily conceived, through which we advert to any worthwhile disturbance in the bhavaṅga flow.

When we advert to any outside stimulus or, better, to any disturbance caused by the former, we do so towards any one of the five sense-doors. Thereby we generate, or originate, the cognitive process of sensuous perception or consciousness and automatically arrive at a determining mind, which is a functional mind-consciousness. When we advert to an inner disturbance caused by any dhamma, we do so through the mind-door of the bhavaṅga itself. The difference between the determining mind of the former process and the adverting mind of this latter process is to be noticed well. The determining mind has to determine the sensuous consciousness already investigated,

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mind is just originating a cognitive process through the mind-door.

Immediately after adverting to such an inner stimulus of the dhamma, the javana type of mind-consciousness comes into operation and runs for seven moments of mental consciousness at the maximum. Javana moments are full of moral responsibilities as much as those in the sense-door process. All kinds of mental actions are said to originate here in either process. It is said that our javana moments in the material plane are generally seven, neither more nor less than seven. The explanation given in the commentary and the *Visuddhi-magga* is not very convincing. They say that the effective force requisite for any action is never sufficient, till the maximum limit of seven moments is reached.

In meditative trance, however, the appanā moments are not limited. The preceding appanā moment serves as support for the succeeding one; the latter naturally becomes stronger than the former. So the successive moments of appanā become stronger and stronger, and the period of trance progressively lengthens. During this period the bhavaṅga-flow is suspended; the water of the bhavaṅga river is, so to say, dry; the empty bed and banks of the river must have been hidden amidst the dhammas; hence, as soon as the effort to maintain the appanā ceases, the mind assumes the bhavagña role once more. Then the empty bed and banks become full of water and the bhavaṅga-flow continues as before.

Such a state of consciousness can be logically expected as depicted above. For bhavaṅga is only a resultant and a passive flow or inertia; it is practically unconscious; we are not generally aware of its existence. So during our conscious moments the unconscious flow of bhavaṅga cannot continue and must cease to flow. In meditation we try to keep ourselves from falling into any kind of forgetfulness physical or mental; the appanā is a continuous flow of conscious moments; the awareness or memory of meditative objects or subjects is constant. Consequently the bhavaṅga cannot assume its unique shape of a passive role.

However, bhavaṅga is not powerless. It has a powerful tendency to resume its habitual characteristic at any moment of

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lapse. In every plane of existence this resultant flow is extant. Were it possible to utilize this blind consciousness for meditative process and supernormal powers, it would have given us greater facility and surer stability in the higher fields of pure and applied meditation. There are indeed some devices in such a direction which we propose to mention in the appropriate places.

Registering Terminal

The purpose of cognitive process is not fulfilled in running up to javana only. The experience of such a run of mental activities will have to be indelibly registered in our mental disposition, background, or destiny. Such a register can be kept only in the little-known bhavaṅga itself. But we cannot be certain of an action bearing its desired and matured fruit all at once. This subject will rightly appear to us partly conjectural and partly prospective. In spite of our likes and dislikes, we are unconsciously registering most of our purposive and motivated actions in some subtle ways. It is termed 'tadārammaṇa' in Pāli, meaning 'that support', or 'supporting the object of the preceding step' (Javana). The import is however a registering consciousness come into operation at the termination of an efficient javana.

It is therefore a resultant in the making. It is, in other words, an immature resultant. As such, it must amalgamate with a similar type of mind, that is, the bhavaṅga. Although imperceptible, the accumulation of numerous items registered at the end of each javana course can be logically inferred in the bhavaṅga. Nevertheless we cannot directly perceive this elusive flow of bhavaṅga, when we are unconscious appearing, when we are conscious disappearing; still more elusive must be such a registering moment at the terminal of a javana-run. Moreover, it is to be noticed that two mental moments are invariably assigned for such a registering operation. Probably it is done so for a stable impression. We have to accept the tradition, at least tentatively, in the absence of any direct proof to contradict it.

The content of registering moments is characterized morally. When such a moment is similar to the moral content of the original germination-consciousness, the moment registered is called a 'mūla bhavaṅga', or the original one. When the

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moment is dissimilar, it is called an 'āgantuka bhavaṅga', or a new-comer one. The latter may also be called 'piṭṭhi bhavaṅga' or the back or posterior one. At the same time, these registered moments are named tadārammaṇa, because of their being attached to the support carried on by the javana mind-consciousness. It is to be remembered that all the steps, from the investigating, determining, mind-door adverting, javana-running, and registering minds, are all of the mind-consciousness type.

The vipāka, or resultant, minds are the reception of the five sensuous consciousness through the mano-dhātu, the investigating, and the registering, besides the bhavaṅga and the paṭisandhi and lastly the cuti citta. The functional minds are not regarded as instrumental in carrying out any fruit-bearing action, nor are they the resultant of any former action. They are merely a function, performing an automatic action, and common to all beings endowed with a mind.

The fruit-bearing action is invariably categorized by the moral value or standard. Such an action originates from an active mind-consciousness especially in the so-called javana course. In the material plane the registering terminal of javana course amalgamates, as pointed out above, with the bhavaṅga, which is our mainstay for mental life. In Buddhistic psychology and moral order, this category of mind-consciousness is the most important in the material plane and practically in our world. The resultant type of mind-consciousness is regarded as ineffective to produce anything more than what we enjoy or suffer from, or cause to come to fruition or maturation of our former actions.

Naturally the mind-consciousness of value must be of the fruit-bearing type in the moral order of Buddhistic conception. So the registering terminal of the mind-consciousness, through the five sense-doors or mind-door, is evidently the item of such a fruit in the making, most likely to be experienced as a matured one in future. Such a clear conception of moral products accumulating item by item at each run of the mental course is difficult to find in any system based upon morality.

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NOTES

[1]This Bhavaṅga 'citta' or mind is a resultant of our former actions. As a resultant, it is passive. No resultant is active, that is, a resultant cannot produce another resultant by itself.

[2]Patisandhi—The first moment of bhavaṅga may be virtually or practically called "paṭisandhi' (germination or birth), while the last moment of this may similarly be called "cuti" (termination or decease). The span between these two moments is our life-span when bhavaṅga flows passively throughout our life. This passive flow is disturbed only when a cognitive process (vithi-citta) sets in. In other words, the unconscious flow of passive mind runs and would have run throughout our life, if the active mind does or did not break this flow and bring or brought the vithi-citta or cognitive process into operation.

[3]Detection of bhavanga is however enigmatic; for whenever it is detected, it is no longer bhavaṅga; it is then a vithi-citta. In short, bhavaṅga is the state of dreamless sleep, lapse, and forgetfulness when we experience, so to say, nothing.

Freed of door The 'dvāra' or door is the channel through which we get information regarding the sensuous or mental world. Thus the five sense-organs are the five sense-doors through which we receive the five types of perception. The rest of the information comes through the mind-door (mano-dvāra). Now 'bhavaṅga' is the resultant; it is therefore passive; it is not an item of 'vīthi-citta' or cognitive process, hence it is'vīthi-mutta' or 'dvāra-vimutta (Freed of door). Bhavanga is itself a mind-door, that is, it is supposed to be known by itself. In the same way "patisandhi" (germenation or birth) and "cuti" (decease) are also 'freed of door'.

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V

Measurement

Elucidation

NOT ALL cognitive processes, however, reach a registering terminal. As mentioned previously, the weak, indistinct or unwanted stimulus or stimuli outer or inner may not excite sufficient interest, purpose, or motive for a full, or complete, cognitive process. The latter may not even bring about the adverting mind. In such a case the stimulus, outer or inner, will not disturb the bhavaṅga and not be able to break up the bhavaṅga-flow. If the stimulus, outer and inner, is a little stronger or bolder, it will bring about disturbance and then the breaking-up of the bhavaṅga-flow.

This stage is tantamount to the arising of the adverting mind; it is the functional mano-dhātu (mind-base) in the case of outer sensuous stimuli, and the functional mano-viññāṇa-dhātu (mind-consciousness) in that of inner dhammic stimuli within the mind. In either case, the adverting mental operation sets the cognitive process in motion.

In the sense-door process, the adverting mind, once it has come into operation, cannot stop without exciting the four successive steps for mental moments. They are: the appropriate sense-consciousness, then the reception of it by the mano-dhātu, thereafter the mano-viññāṇa-dhātu (mind-consciousness) investigating and afterwards determining the same support or

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object brought down so far. The process may stop[1] at this stage without running the javana course.

If the stimulus is strong enough to survive the determining stage and pass over it to an active course of javana, the process runs generally (a course of) seven moments in the five-sense-door case. In the case of the mind-door cognition, instead of the functional mind-consciousness performing the determination, it adverts to the inner stimulus and thus runs the javana-course generally for seven moments as in the former case. The process in both cases may stop at the end of these seven moments without registering the impression or result gained at the last step of javana.

All these three mogha-vāras or misfires are so named because each of them is invariably terminated, without completing the cognitive process, with the reappearance of the usual bhavaṅga-flow, the unconscious current of the passive mind. Obviously such misfires in the mental process must have been occurring intermittently very often in our waking hours. The data of their occurrence in average numbers, proportions, or percentages are not given in the text, commentary, or non-canonical works. In our dreamless sleeping hours, the flow of bhavaṅga must indeed be continuous.

If the stimulus outer or inner is sufficiently strong and bold, and if we are allowed to add to it an intense purpose and a strong motivation, the cognitive process in both cases will continue, at the end of the javana-run, for two moments of the registering mind-consciousness. They are the resultants of the javana, as mentioned elsewhere above. In other words, this registering mind-consciousness discloses to us the process of forming a new resultant in the shape of 'tadārammaṇa' [literally 'that support'; the support of that (javana), the support held by the javana]. Such new resultants must necessarily accumulate through our fruit-bearing actions that first originate, according to the Buddhistic way of thinking, in the mental action at javana moments.

This type of new resultant is said to amalgamate with the habitual flow of bhavaṅga-moments, which are themselves nothing other than the accumulation of resultants stemming from our past actions. Thus our bhavaṅga is being continually

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modified by the mixing of such new elements. We are not totally unaware of such an addition. For our emotion at times gives us an ample indication thereof. So much should be understood as happening in the material plane.

Commentatorial Reference

The lesser and greater details of the cognitive process of the mind are given in the commentaries and the *Visuddhi-magga* in the following places. The difficulty of understanding them lies mainly in their classification of the mind. The mental action may be morally good, bad, or neutral; it may be qualitatively accompanied by feelings of joy, sadness, or indifference; if it be the bodily feeling, it may be pleasant, unpleasant, or neutral; it may be spontaneous, or prompted by others; it may be with or without knowledge, or with or without wrong dogmatism. The complex of different planes, mundane and supra-mundane, would present a further difficulty. The roots of our worldly involvement are recognized as three, viz., greed, hatred, delusion, while the roots for liberation are their absence and so three in number. There are some mental resultants and functions that contain no root; hence they are called 'ahetuka' or root-less.

The implication and complication of theories concerning kamma (action), vipāka (result), paṭi-sandhi (rebirth), and nimitta (sign for future condition) are another hurdle in the process. All these matters are dwelt upon in describing the mental course from start to finish. We have, however, dealt with the main features of the cognitive process with such a comprehensive judicious selection as to bring the whole picture before our view without jeopardizing the content of Buddhism and our own common sense and sensibilities.

The afore-mentioned places are given below:

In the commentary of the *Majjhima-nikāya*, the section on the four mindful actions under the Satipaṭṭhāna sutta briefly states the mental channel through the eye-door. A verse is quoted in the beginning, that names the seven consecutive steps, viz., bhavaṅga, āvajjana, seeing, receiving, investigating, determining, and the seventh javana. The registering step is not

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mentioned, probably because the practice of mindfulness in these four bodily actions is almost continuous without the break of mindfulness. The last resultant stop occurs only at the lapse of active consciousness. Then each step of the verse is briefly explained:

> The Bhavaṅga is (rightly said to be) the work of original birth-constituent. The work of Āvajjana is that of the functional mano-dhātu, which turns over the preceding step (Bhavaṅga). When it (mano-dhātu) ceases, the eye-consciousness performs the work of seeing. After its cessation the work of receiving it is carried on by the resultant mano-dhātu.

So on through the consecutive phases of the preceding step rising, we arrive at the javana.

"At the first Javana however there is no looking straight and sideways at (the object) that it is a woman or a man through attachment, hatred, and delusion. At the second Javana also... at the seventh Javana also..." so says the commentary. It is only during the accumulation of javana moments from the first to the seventh that the above knowledge is contaminated with the three emotions. The simile to illustrate this accumulation given herein is different from the one found elsewhere.[2] But the import is the same.

In the commentary of the second book of the *Abhidhamma*, the chapter on the Dhātu-vibhaṅga gives a short description of the cognitive process through the five sense-doors as well as through the mind-door, till the javana step is reached. The mind-door process runs from the adverting mind direct to javana and the chapter quotes the same law of 'the holding by the hand' explanation, as mentioned above. The commentator therefore concludes that the textual passage—'Through the cause of the mana (mind) arises the mind-consciousness in the dhamma'—connotes 'mana' in the sense of āvajjana-cum-bhavaṅga and 'mind-consciousness' in that of javana-mind-consciousness. The registering step is not mentioned.

In the *Visuddhi-magga* the first chapter under the topic of sambara (control) gives a brief treatment of the mental process

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through eye-door and that upto javana only. The full treatment is found in the 14th and 17th chapters under the sections on mind-consciousness. The registering moment is also treated of. Compared to the expository style of his own commentaries, Buddhaghoṣa employs, in the *Visuddhi-magga*, a terse and raher delightful style on this complex subject. If one finds stome difficulty in understanding his condensed import, a few revisions of the relevant portion will clear up the meaning soon.

The most important are however the details and discussions recorded in the *Aṭṭhasālini*, the commentary on the first book of the *Abhidhamma*, under several sections and topics. In its third chapter, the principal one, we find the descriptive statement of the process under the topic of 'āpātha' (stimulus). Herein the 'registering' mind is not mentioned. But the mind-door process is well detailed. The registering resultant is treated of together with other resultants under the sections of the Vipāka-kathā.

Under the Vipāka-uddhāra-kathā, or the description of the exposition of the result, we are face to face with an interesting piece of commentatorial literature. The discussion is lively and delightful. The several laws given here are simply wonderful. The simile under the Pakiṇṇaka (Miscellany) is nicely illustrative of the five-sense-door process of cognition. None of us should miss reading these seventeen pages in the original Pāli or in translation.

The last or the sixth chapter, though difficult, may be consulted profitably. Hence we find an attempt at estimating phenomenal time with physical time. It is decidedly an invention of the old commentators. The traditions of the commentators on the *Majjhima* and the *Samyutta Nikāyas* slightly differ and thereby supplement each other. Although not measured in precise physical seconds, we can calculate them on the basis of what is given here.

Time-measure of Cognitive Process

In the last or the sixth chapter of the *Aṭṭhasālini*, and the 13th chapter of the *Visuddhi-magga*, we have two paragraphs about the conception of physical time elapsed in one run or two runs of 'santati' (mental series, or cognitive process), or 'rūpa-

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santati' (material object series, or a cognitive process with reference to an object).

According to the reciters of the *Majjhima*, there are three kinds of present periods of time, viz., moment, santati (series), and addhā (life-span). The momentary present is the time obtaining in the three phases (of a single mental moment), viz., the rising, the staying, the setting. Every mental moment in any plane of existence shows these three phases. The measurement of this tiny moment is not given, but it can be derived from what follows. The santati present consists of one or two santati-vāras (turns).

Examples of santati-vāra are these: "When, having been seated in the dark, one enters a lighted place, the object does not appear (patent to one's view) then and there. When the object does appear, in this interval one should know that one, or two, santati-vāras have elapsed." Another example is its reverse: "When, having been engaged in a lighted place, one enters an inner room (a dark place), the material object does not appear suddenly then and there. When it does appear, in this interval one, or two, santati-vāras should be known as (elapsed)." The adjustment to light from darkness in the first example, and to darkness from light must take a few seconds. Such a period of time would be the duration of one or two processes.

The third example is a better one for a definite time-measure, because of the availability of a sound-wave in it. It is as follows: "Standing at a distance, one sees the sign of a washer-man's hand movement and the striking of a gong, a drum, etc. Having seen it (the sign) even, one does not hear the sound then and there. When one does hear it (the second), in this interval also one or two santati-vāras are to be experienced." The speed of light can be ignored; the sound-wave, at a temperature of 70°F, gives us a speed of 1130 feet per second or about six furlongs in three seconds and a half. The visibility and the distance of the sign are not mentioned therein; the 'santati-vāra' is said to be one or two, so not definite. Under the circumstances, we may take the average and fairly estimate that the time taken by a complete cognitive process should be about two

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and one-third seconds, or three turns of process in seven seconds.

The reciters of the *Samyutta* are said to have held that there are two 'santatis', viz. 'rūpa santati' (series of a material object), 'a-rūpa santati' (series of immaterial or mental dhammas). The latter 'arūpa santati' is mentioned as two or three javana-vāras (javana-turns), while the former 'rūpa santati' is exemplified as follows:

> This is (the period of) the 'rūpa-santati': 1. To one gone after crossing over the waters till the disturbed waterline on the bank clarifies. 2. To one come up a journey till the heat of his body subsides. 3. To one who enters an inner room after coming in from the sunshine, till the sense of darkness is dispelled. 4. To one who, after having practised a kammaṭṭhāna within an inner room and thereafter opening the window in the daytime, looks (outside therefrom), till the sense of the throbbing of the eyes subsides. This is the (turn of) rūpa-santati.

It will be seen in the above two sets of examples that the reciters of the *Majjhima* (*Nikāya*) estimate in the first set the time-measure of one or two 'santatis' (series) by the interval between the two moments of clear sight in the first two examples, At least two seconds will have passed before one may be able ordinarily to see things in a lighted place after going from a dark one, and in a dark place coming from a lighted one. In the third example the interval between the sight and the sound heard was equated with one or two 'santatis', that we averaged to two and one-third seconds for a 'santati'.

In the second set of the above examples, the reciters of the *Samyutta* (*Nikāya*) estimate the time-measure of the rūpa-santati by the interval when a sort of disturbance passes off. The two santatis, however, present no difficulty, because the complete mental series and the objective series virtually coincide and mean the same period in Buddhistic psychology. The difficulty, however, stems from the conjecture as to how the reciters determined that the interval was equivalent to one or two santatis only. The nature of such a conjecture is apparent by their own

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indeterminate estimate of the number of such processes or steps as 'one or two' and 'two or three'. Nevertheless the conjecture must have been made on a tolerably sound basis, not on an arbitrary one.

Since the life-span of an observed object (rūpa) is reckoned as equivalent to a complete cognitive process of sixteen mental moments, each moment may last about one-seventh of a second on the basis of our above calculation. As each mental moment displays three phases, viz., rising, standing or staying, the setting or ceasing, each phase would take about one-twenty-first of a second. Roughly speaking, such a phase would last for a duration of about three heart-beats and a little more. Similarly one cognitive process would last for an interval of about half a breath. It is, however, the estimate of a five sense-door cognitive process and that of an ordinary mind.

The conception of such a moment is important for the right understanding of organising a supernormal power and knowledge. For the technique of such an organization requires one to come down from a trance momentarily to the level of bhavaṅga and then quickly to resolve what one wishes to be or to do. It would seem outwardly to be strange. Then conception of the appanā javana will however explain the technique well. Because the appanā denotes or connotes a series of similar moments of contents in concentration appropriate to the trance. In such a series any resolve for iddhi within the concentrational series is regarded as inadmissible. Hence there is need to come down from the trance for the requisite resolve at first to the state of bhavaṅga. For the performance of a resolve we have quickly to advert to the dhamma, or the mental object, and to run seven moments of javana.

Life-span of Material Object

The rūpa-santati is a series of material objects with reference to their cognizance that is only possible, according to Buddhistic psychology, through a run of sixteen mental moments. They are, to wit, the disturbance and breaking-up of bhavaṅga, adverting, sensuous consciousness, reception, investigation, and determination. Each of these steps is one mental moment and there will be seven moments for the seven steps. Then we shall

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have seven javana-moments. After this stage come the two steps for registering moments. All these steps number sixteen from the initial to the terminal stages. They arise on the same support or object. Hence the outer object serving as the stimulus is said to have a life-span of sixteen mental moments. For, at the end of the sixteenth moment, the mind passes off into the bhavaṅga current, together with the original support, that is, the object.

It is to be understood, however, that the cessation of the outer object at the end of the mental run does not mean the destruction of that object. The object as a stimulus has served its purpose in a full run and fallen from our mind. As shown above, the maximum duration of such an objective conception can be calculated to be about two seconds. So this is regarded as the life-span of the object. We may be looking at it, say, for ten minutes continually, but not continuously. Then the cognitive process will be running continually by series, each of sixteen mental moments. The total number of runs in such series would amount, say, to about three hundred in ten minutes, or the object was known 300 times in the interval.

The continuous looking at, listening to, smelling, tasting, and touching the object of five senses would be possible only in concentration or absorption. So it is in thinking over some dhamma through the mind-door. The difference between continual mental series and continuous ones will be readily recognized. The former will have gaps between preceding and succeeding series, while the latter will have none (no gaps). The gaps in the mental process would be indeed one or more moments of bhavaṅga.

The conception of the intermittent manifestation of observable objects logically contributes to the idea of their life-span even in a realistic sense. So far as the meditative system under this research is concerned, the idea is taken up only to explain the psychic phenomena, and to support anything like a subjective idealism on such an acceptance of momentariness. Moreover, the latter is inevitable in the tenet of Buddhistic psychology and philosophy. For the momentary phenomena of all the mental states are based on the experience of penetrative meditation. Such phenomena, in the material sphere or rūpa-

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kkhaadha (heap of material elements and immaterial shapes and forms, or matters and their derivatives), are also based on the direct observation of an unbiased mind purified by the gradual trance. Hence the Master, the master-mind, could not be committed to any doctrine with the least semblance of immutable and eternal objects, sprits, beings, or existences human or divine.

When a mental cognition of an outer object was bound to be a product of several factors physical and mental, it could be easily applied to the higher conception of philosophical significance. The factors of such a product of consciousness were taken as verities in their natural properties and circumstances. Had the Master failed to find a unique way out of such natural dhammas, his system would have assumed some other aspects than what we find in Buddhism. Luckily for us and our suffering world, he found, according to himself, a way to extricate himself from the least bias of delusion caused by ill-informed common sense or sophisticated abstract philosophy. The discovery of this way is reportedly the most important of the dhammas that lead one to the different stages of supramundane knowledge and insight. It emerged nevertheless out of the unfathomable depth of gradual trances, the unique achievement of the Master.

Two Synchronous Series

Even with our simple common sense we know that the mind takes a few moments to cognize an outer stimulus, or an inner one. Such moments can be analyzed, classified, and evaluated. The initial and final steps may be conveniently regarded as two moments each of a passive type, the former initiating the process and the latter submerging it into our life-stream of unconscious, subconscious, or passive moments. The middle part or portion must be at least of a fully conscious and active type; if it were not so, the entire field of cognition would have been blurred, hazy and indecisive.

This is just where the *Abhidhamma* comes to help us substantially. The middle portion is firstly spanned by five automatic moments in sensuous perception and one adverting moment in the mind-door perception. Then the impression is

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actively carried on, in both cases, a volitional run of generally seven similar moments. Thus the cognitive course through the five sense-door consciousness amounts to sixteen moments, while through the mind-door consciousness it comes to only twelve moments. But the standard of sixteen mental moments is accepted as a norm of the life-span of the stimulu of an object.

This is often regarded as an absolute unit of the material life-span. Turning the letter concept into the life-span of an object without referring it to the stimulus of the object, some modern writers on Buddhistic psychology have g ven an unauthenticated interpretation. They seem to take it as an absolute unit of life-span for an object irrespective of the mind. This idea has nowhere been advocated by Buddhaghoṣa in such a light to give it an absolute status.

The confusion of such an implication of the material life-span limited to sixteen mental moments was probably due to the mention of the stimulus as being 'mahanta' (great), 'ati-mahanta' (very great), and 'vibhūta' (large) in the relevant passages of the 14th chapter of the *Visuddhi-magga*. In the *Vipāka-uddhāra-kathā* of the *Aṭṭhasālini*, however, we have only the term 'balava-ārammaṇa' or strong stimulus. The last term is significant for our purpose. The *Abhidhammattha-saṅgaha* of Anuruddha in the 4th chapter has enlarged the terms of the *Visuddhi-magga* into five categories as 'very great, great, small, very small, in the case of the sense-door, and large and not-large in that of the mind-door'. Anuruddha also mentions the life-span of the material object as lasting for seventeen moments, one moment more than that of the *Visuddhi-magga*. The additional moment is the past bhavaṅga-moment before the occurrence of the bhavaṅga disturbance.

Moreover, the mention of the object of 'one or many past mental moments', as mentioned by Anuruddha, can be so construed as to imply the independent life-span of seventeen moments of the object. In this case the object was ostensibly conceived to be presenting itself as a stimulus at different phases of its seventeen-moment life-span. This sort of conception might have been probably made for conveniently explainigng away the 'mogha-vāra' or misfire in the cognitive process. It cannot

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have meant such an independent life of the object without reference to the mind.

Critical Views

The Master has never expressed such a view, nor has any of the canonical works done so. Buddhaghoṣa also has not resorted to such a device as the above in explaining the last moments at one's death-bed. Therein the full course of a mental series is rightly calculated as consisting of sixteen moments, whether the process operates through the sense-door or the mind-door. Moreover, our savant in his above-mentioned two works under the topic of supernormal knowledge of thought-reading refutes the proposition of an arbitrarily casual mind being the support of the thought-reading as follows:

> There are some (persons) who say that the momentarily present mind becomes the support of super-normal knowledge of thought-reading. What is the reason? (They answer): It is because the mind of the possessor of the iddhi and another person (any one) arises at (the same) one moment.

This is obviously unlikely. The simile advanced by the proponents to illustrate their proposition is this:

> If a handful of flowers be thrown up in the sky (air), it is sure that the stalk of one flower will stick to that of another flower.
> The simile is applied to the proposed situation thus:
> Similarly (when one thinks that) I shall know another's mind, one adverts by heap[3] to the minds of the people at large. It is sure (then) that the one's mind will stick to (any) one mind at the moment of (any one of the three phases, viz.,) rising, staying, and setting.

Buddhaghoṣa says that such a chance is impossible. For there is the absence of the co-existence of the adverting mind and the knowing (javana) mind at the same time. He further says that such a refutation is made in the (old) commentary. The reality is that the support becomes, according to him, the

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santati (cognitive process) present and also the addhā (period of time) present.

So in the five sense-door phenomena there are evidently two synchronous parallel courses. One of them is the cognitive course of sixteen mental moments, while the other is the course of material objects serving as the stimuli of the former. These two courses are however synchronous. For example, while the sixteen mental moments are in one cognitive course the material object serving as the stimulus just passes one step only. In other words, the moment of the life-span of a material object is much slower than that of the mind. Our common sense will also admit it, but we have here a unique equivalent; the proportional movement of life-span of matter and mind is one to sixteen mental moments.

By our afore-mentioned average calculation we shall experience, in one physical minute, about 412 mental moments, or 26 cognitive processes; at the same time there will be 26 steps of appearance and disappearance of material objects serving as stimuli; and during the period for comparison, we may have about 72 heart-beats, or 15 times of respiration. The steps concerning material objects would of course be questioned on all sides. We know that changes do occur in matter even in a much shorter time than given in the commentary. But it will be realised from what we have said that this is not a case of mere change of matter, but a wholesale disappearance of it at the end of each cognitive process.

Viewed from such a stand-point, an object will not exhibit a continuous state of existence even for a short time, say, of seven seconds. During this time the object will have disappeared three times, and what we witness is a series of three discrete objects separated by three gaps of complete disappearance. In other words, the stimulus of an object disturbed the flow of bhavanga; the latter was broken up the next moment. The adverting mind-base come into operation; the appropriate sense-consciousness ensued and was duly received by the mind-base. This resultant was immediately investigated by the mind-consciousness and then determined by it. Now upon this product the active mind-consciousness started its volitional acceleration

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of seven javana-moments. So far the object has never been lost sight of during these fourteen mental moments.

Had we turned these javana moments into appanā ones through concentration, there would have been no lapse till a trance continued. But under ordinary conditions we cannot keep up more than seven javana-moments. So we are beginning to fall off and at the same time being forced by the javana-acceleration to register two mental moments of resultant mind-consciousness. We may be only faintly aware of these last two moments as some indistinct check or stoppage.

Synthesis

Then we lapse into the flow of bhavaṅga once more and the object also completely disappears out of its existence, so far as our cognitive process is concerned. The object will have to be once more brought to the process as before if we are to know it again. The repetition of the process will invariably lapse at the end of the registration. So the object will be known as a series of discrete once with an inevitable period of gaps intervening between any two consecutive knowing processes.

In the Pakiṇṇaka, or miscellany, section of the khandha Vibhaṅga of the Sammoha-vinodini commentary, we come across two similes brought to illustrate these two synchronous channels. One of the two similes is the treading of two persons. One of them possesses crippled feet, while the other has long feet. They walk together. When the latter treads one step, the former also walks but makes sixteen steps. The latter's one step measures sixteen steps of the former's. None of them can outstrip the other. Both of them traverse the same length of the path at the same time. The cripple-footed person is likened to the mental process, while the long-footed one is compared to the material process.

The commentary goes on to explain that sixteen mental moments will have elapsed during the holding on of the object. The object ceases to appear with the seventeenth moment to the mind. Thus, like the journey of the two persons, the life-span of the two dhammas, material and mental, proceeds side by side as stated above. This may present before us a synthetic

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view of all the discussions we are following so far on the subject.

It is simply this. An object may be perceived or experienced as an item of cognition only discretely and intermittently. Two items of cognition cannot overlap, nor run continuously. Any object of matter cannot maintain its role as a stimulus for more than sixteen mental moments at the maximum. Even when we may be perceiving an object for a long time, we shall not be doing so continuously. Each run of the cognitive process on the object will be discrete and intermittent. The oft-repeated simile is the water-current of a river, or the burning of a wick, or the revolution of a burning torch. Hence no object can live longer than its life-span measured with reference to our cognition. Nevertheless we are not advocating the view that the external object has a life-span of sixteen mental moments independent and irrespective of the cognitive process. For the text has nothing dogmatic to say about it.

Moreover, such a view would invariably land us in absurdities mentioned by the Master. The change and impermanence of dhammas do not need any physical measure of time for their manifestation in the invariably three phases of rising, staying, and setting. It is nowhere measured in the text.

Remarkable Simile: Master's Mind

The Master's mind is above all other minds. His staying in bhavaṅga is said in the commentary to be short and brief. Nāgasena has given an exceptional simile to illustrate the shortness of this duration. The simile is found in the Milinda Pāñha[4] (Part four, section 1, paragraph 20th); it is also quoted with some differences in the commentary of the Anguttara (Nipāta one, vagga five, sutta 8th). The simile defies clear understanding. Herein Nagasena compares the quickness of the Master's mind with the number of rice-grains in a hundred cartloads of rice. If we paraphrase the passage as follows, much of the confusion may dissolve.

Nāgasena says: "Verily, Mahārāja! Suppose there are one hundred cart-loads of rice; each cartload of rice has a half cūḷa of rice; (a measure of) seven 'maṇas' and two 'tumbas' contain a 'lakkha' (a hundred thousand) grains of rice." It is clear

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that a measure of seven maṇas and two tumbās is said to contain a hundred thousand grains of rice. Each cart-load is taken as a half-cūḷa; this is to be measured with the measure of seven maṇas and two tumbās; then the number of such measures will be the number of a lac[5] grains of rice in a cart-load. The latter multiplied by a hundred will be the total number of grains in the hundred cart-loads.

With a few assumptions we can easily calculate the total number of grains to be sixty-four hundred million. A mānā[6] is a measure of capacity in Nepal; in the hills it is equivalent to 33.3 cubic inches, and in the Terai it is half the hilly mānā; the tumbā is not used presently, but apparently it is a fraction of a mānā; probably two tumbās mean half a mānā; a mana is apparently equal to a mānā of Nepal. A cūḷa means a great heap, or a rāsi of probably sixty or thirty muris; and half a cūḷa would thus amount to thirty or fifteen muris; one muri of Napalese measure contains one hundred and sixty mānās.

By a sampling count, one-tenth of a mānā contains about 1300 grains of paddy and 2600 grains of husked rice. Hence seven and a half mānās of the hills would contain roughly one hundred thousand grains of paddy, while the same measure in the Terai would contain the same number of grains of husked rice. The volume of thirty muris is equivalent to 92.4 cubic feet, and fifteen muris to 46.2 cubic feet. The weight of thirty muris of paddy will be about 15.3 quintals, while that of fifteen muris of husked rice about 10.5 quintals, for a cartload.

Now the hilly measure of mānā for the paddy grains, and the Terai measure of mānā for the husked rice grains will give us the same number of one hundred thousand gains in seven mānās and a half. Thus a cart-load of thirty muris of paddy, or fifteen muris of rice will give us sixty-four million grains of rice and in a hundred cartloads 6400 million grains. I am grateful to Rev. Robert Spence Hardy[7] for the mention of "63,660,000 grains in one gela" or load of rice. He has not given any reasons or shown any calculation for the result. Nevertheless his pioneer work helped me to work out the details. It is quoted in his work *A Manual of Buddhism* (Chapter 8, page 386). The slight error

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in his figure cannot be accounted for except as a slip in calculation.

It is a pioneer work, because even the commentator of the *Aṅguttara* fails to give us an estimate of grains in a cart-load. For somehow the key phrase "Ettakā vihi-lakkham' (so many rice lacs) might have been lost or omitted from the text of the book available then. The quoted portion is notably missing from the relevant place in the commentary. Hence the commentator could not apparently figure out the calculation. Instead he gives us a different version not found in our text of the book. Both versions will be given later on. The matter is of little consequence; but such a discrepancy should warn us against placing our implicit faith in the commentary.

Moreover, the quotation from the book *Milinda's Questions* at several places in the commentary shows that the old original commentary was not the only source of Buddhaghoṣa's commentatorial works. Off and on he has added some remarks of his own to them. The most important work of his own, the *Visuddhi-magga*, is always referred to in all his commentaries for matters on 'practices in samādhi' among other things. Hence his commentaries cannot guide us on these subjects beyond his view expressed in the *Visuddhi-magga*. For the same reason this research has been drawing the attention of readers to such discrepancies and views as are incompatible with and unwarranted by the original text and other sources. We must be very careful in those places where he is the only authority.

To resume the subject, Nāgasena wants to give us an idea of the swiftness of the Master's mind by means of the simile described above. According to Nāgasena, the omniscience of the Blessed One is subject to the need of his adverting to whatever he may want to know. He does not know each and everything in the whole mega-cosmic world all at once and all the time. His cognitive process is however exceptionally quick and swift, comparable only to a simile. In one single snapping of fingers, that is, in such a short time, his mind would complete as many cycles of adverting, etc. as there be counts of rice grains in a hundred cart-loads of rice, each cart-load containing half a cūḷa of rice, and seven mānās and two tumbās of rice amounting to one hundred thousand grains!

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Taking three finger-snappings' time to be equal to a second, one grain in the hundred cart-loads of rice would represent a length of about one centimetre and a half equated with the speed of light. The Master may know a thing in an infinitesimal fraction of a second. It is the twenty billionth part of a second. Were his mental speed to follow that of light, his speed would outstrip the latter by two-fifths at a stretch. This is ostensibly a tremendous speed, although not measured in a scientific manner. This implies that the adverting has a sort of speed after all and it is not instantaneous, as is generally believed.

The Aṅguttara commentary has a different version. Nāgasena says that, if the mental formations had material shapes, the formations coming into operation in a single moment as short as the snapping of a finger would make as great a heap as that of a hundred cart-loads of rice. Not only that much, the heaps would be much more than that. Evidently the former is better than the latter.

Gradation of Mind

In this context Nāgasena tries to categorize seven kinds of mind by their capacity of swift adverting. The ordinary kind of mind is assigned to unmeditative worldly persons who are not awakened to any state of deeper knowledge. This is, according to him, the first category. From the second to the fifth, the four categories belong to the mind of the four types of persons who attain different but definite states of discernment of deeper knowledge. The mind of Pacceka-Buddhas comes, in his scale of assignment, within the sixth category. The seventh category belongs to the perfectly and completely enlightened one, Sammā Sam-Buddha; for he is omniscient as described above.

Paeeeka-buddhas are regarded as "self-enlightened, without preceptors, solitarians like the horn of a rhinoceros", and fully liberated ones but lacking the ominscience of the Buddha. Nevertheless they are much higher than any disciple of the Buddha. Their supernormal powers and knowledges seem to have arisen from the frequent organisation of the deepest trance, the cessation of consciousness and feeling. Although they are found in company, the fully enlightened nature of their liberation makes them solitarian even in the company of colleagues; for

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none of them appears to be the leader of the rest. We shall deal with the subject later.

Thus the first category comes out to be an average mind that we are concerned with. We should not however be discouraged by Nāgasena and his categorization; we may hope that our meditation can up-grade our mind to something and somewhere not lower than the fourth category. For meditation was and is the peerless teacher which was instrumental in producing the possessors of the remaining three higher categories of mind.

In grading the minds of the people, we see that the average mind always finds the greatest difficulty in dealing with religion and philosophy. This is because both the scripture and the systematic knowledge are taken to be the product of revelation and higher thinking. But the basis for progress and the standard for judgement are always found to be the average mind, or common sense. An example can be cited from the *Kathā-vatthu*, the 5th Book of the *Abhidhamma*. Therein a lengthy chapter of of Puggala kathā is devoted to the refutation of the common sense concerning the individual self, 'puggala, ego, or soul'. It is said that the Master often begins his discourse from common sense and extends it to deeper imports. The idea of liberation similarly stems, so to say, from that of escape or refuge from troubles.

So are the supernormal powers derived from the common use of our senses and mobility. For none of the persons possessing such powers ever depends upon these powers alone. They are found usually making use of their common sense and mobility as we habitually do. Hence we may easily conclude that the development of such powers cannot be beyond our capacity even at present. The numerous instances of such phenomena scattered throughout the canon and its commentary could not have been so vividly recorded, if all of them had been of the nature of imagination and figmentation. Like some finished products and achievements, these powers look wondrous only at first sight and conception.

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NOTES

[1]The process may stop—There may be many objects perceptible to our senses. But we fail to perceive them clearly and purposefully. This failure is known as 'mogha-vāra' or misfire. When the cognitive process terminates without running its full course, the cause is traceable to the weakness or feebleness of the stimulus. No hard and fast rules have been given for such mogha-vāras. But it is definitely said that the cognitive process once begun from the attention (āvajjana) cannot stop without arriving at voṭṭhāpana (determination). This is the second mogha-vāra. It should have excited the javana-vāra; if it did not do so, it must be due to the absence of purpose. In other words, when attention is once drawn to any stimulus (āpātha), we automatically come to determine what it is. By that time five mental moments will have passed from attention to determination both inclusive.

[2]Elsewhere—Different similes are found in different commentaries, but the import implied by the similes is the same. Similes are not however a proper definition and even the best simile may lead us to a mistaken conclusion. Especially in discussing the subject of yoga, similes cannot take the place of definition and exposition. Hence I have often bypassed similes in this research. By 'elsewhere' here I mean the similes given in the books of commentary, but not included in this or previous phases.

[3]By heap—This phrase 'by heap' (rāsi-vasena) was used by the party (keci. . .vadanti or some persons. . .say) dissenting from the school to which Buddhaghosa belongs. The relevant sentence in the sixth chapter "Aṭṭhakathā-Kanda-vaṇṇanā" of the *Aṭṭhasalini* commentary reads: "Thinking that 'I shall know another's mind', and adverting 'by heap' (rāsivasena) to the common people's mind (citta), surely one person's mind will stick to another person's mind. . ." Herein the dissenters mean to suggest that the yogin should organize his samādhi in such a manner as to direct his attention to a heap of (that is, very many) minds at once. This is with the hope that at least "one mind will stick to another mind." Thereupon Buddhaghosa says that such an idea is refuted in old commentaries (Aṭṭhakathāsu). 'Contemplation by heap' is found in thinking for gaining insight, but indifferentiated thinking in organizing yogic powers is certainly unscientific.

[4]Pāñha Question. The title of the book in Pāli is *Milinda Pâñha*. The English translation of this phrase may be given variously as Milindas Question, or king Milinda's Questions, or The Question of Milinda. Since the book contains many questions, the word in the title is found in the plural number also as 'Questions' instead of 'Question'.

[5]Lakh in Nepali, Laksha Sanskrit and lakh in English. This word in Pāli and Sanskrit signifies the number 'a hundred thousand'. The correct form would be 'lakkha' in Pāli, and 'Lakṣa' in Sanskrit.

[6]Mānā—In the middle-West area of the terai of Nepal formerly a

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measure called 'sehi' was used. Now it is replaced by 'kuruva'. A sehi was equal to four mānās, whereas a kuruva is equal to two mānās. On account of long use, a mānā in this part of the Terai is still understood as equal to one-fourth of a kuruvā by the local villagers of that area.

[7]Rev. Robert Spence Hardy *A Maunal of Buddhism*, p. 386. The work gives the following conversation between Milinda and Nāgasena from the *Milinda Pâñha:* "Nāgasena (to Milinda)' 'The power of thought in Buddha is exceedingly quick and subtle...Thus, in one gela, or load of rice, there are 63,66,000 grains; each of these grains can be separately considered by Buddha in a moment of time...."

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VI

Kaisṇa Practice for Supernormal Powers

General Principles

IN THE first phase of this research we have dealt with this artificial method in connection with the organisation of the form trance. Our critical approach to such devices has also shown therein that they can only indirectly be helpful for organising a trance in the form plane. We adopted the Master's method of directly organising it in preference to such a method of intentionally gazing at a small disk for a considerably long time. The Master evidently taught his disciples not to gaze at anything, but the disk method required us to learn the sign of the disk so vividly as to be able to recall it at will away from the actual object. Such a requirement was in direct opposition to what the Master taught for the attainment of the four fundamental jhānas in the form plane.

The text mentions the kasiṇa in a sense different from what the commentary invariably adheres to. The former takes the kasiṇa in a natural state and a large dimension, whereas the latter instructs us to practise it on a small artificial disk. Our common sense may even revolt at the least suggestion of the Master asking the disciples to prepare the devices and to be gazing at them within or without the compound of the monastery. No

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person ever saw any of the disciples making such devices on the ground or carrying a portable kasiṇa-disk with him or her.

Nevertheless the commentary is replete with kasiṇas implying such artificial devices of disks. The commentator could not have invented it in the absence of definite sources in the old commentaries. Buddhaghosa is so definite as to give us a detailed description of such practices in his work, *Visuddhi-magga*. Under these circumstances we have to come to a definite conclusion that such devices were actually employed by the aspirants to some specific supernormal achievements afterwards.

The general principles of such a device are however not very complicated. Simply stated, a disk or a circle of a diameter of one foot is prepared. The disk should have to be uniform in sign and surface. The borders of the disk are to be clearly demarcated, so that the disk can be separated from the general background. The disk of one foot diameter will have a circumference of three feet and about two inches, with an area of about a hundred and thirteen square inches. Such a disk, at a distance of about an arm and a half, or two cubits and a half, will seemingly prevent the sight from wandering out of the demarcated field of the kasiṇa.

The sight is presumably to about the centre of the disk, though not definitely mentioned in the work. Although not stated, the eyes will bend at an angle of about 45 degrees in the case of the earth kasiṇa; for the description of the height of the eyes and that of the distance of the disk are almost equal. The instruction given is tantamount to learning the visual sign of the disk vividly, so that the visual sign or image can be recalled at leisure as vividly.

The purpose of learning the sign of the disk is to be able to recall the sign through visual memory without any interference of words. It is called an after-image of the disk, or the sign of its image. To ascertain whether the disk is so learnt, the instruction is to shut the eyes and recall the sign then and there. The disk helps one to check the result at once. Hence one is told to gaze at the disk and close the eyes for its recall very often.

The instruction is not clear whether we should learn the sign piece by piece, or all at once, or both ways, piece-meal and as a

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whole. The last method of learning the sign may be of course efficacious. The test of learning well will be however a vivid recall of the sign with the eyes closed. So we are instructed to gaze at the disk for some time and then to close the eyes and to recall the sign. The process is to be repeated many times, or as long as the recall is stabilized.

It is not specified whether we are to focus both eyes at a central point of the disk, or to let the sight from both the eyes fall evenly on the disk. It would be better to let the sight rest evenly upon the circle of the device, and not to centralize the sight at a point in the disk. For the purpose of the kasiṇa practice is to recall an evenly distributed flat circle or surface. The capacity of learning and recalling a visual image may differ in individual persons or cases, but it cannot be beyond the capacity of any person to do so successfully.

The disk has a uniform surface; it has no specific colour in the case of the four elements, earth, water, fire and air; it has no figure, no design, and no variegation. We have to learn a simple disk, but we have to do so completely, half-work will not do; the disk will have to be learnt as a whole. We easily learn the letters of the alphabet, arithmetical and geometrical figures, and mathematical signs and symbols. We do not attach any conception of colour and design to them. Of course we often learn them by copying and so we find the recall easier by remembering the act of previously copying rather than by reproducing them from simple memory.

One of the effective methods might be to recall while gazing at the device with open eyes. The recall will be helped by the very object in front of us. In other words, both the gazing and the recalling will mean intensive learning, or a short-cut method of learning to recall. Moreover, such a method might turn the mind inward and thus help to recall the object vividly at leisure. In order to intensify the method, we may also mentally criss-cross the surface. Such a procedure may introduce an element of action into the learning of the sign, so vital for its recall. Any simple but silent method suitable to the temperament of the amateur may be employed and tested by recalling the sign afterwards. Success in recalling the sign might be delayed, but

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not postponed for long, as our own common sense also guarantees it.

Counterpart Sign

The recalling of the kasiṇa sign is termed the uggaha nimitta or the learnt sign. It is the after-image we have described above. Obviously it is a mental product, not a physical one. When it stabilizes, there appears upon it a counterpart sign, according to Buddhaghosa's assurance, much clearer and purer than the after-image. It is not difficult to conceive that a counterpart sign should appear and be clearer and purer than the after-image. For the former is evidently a conceptualized product clarified and purified by a sort of stabilized meditation termed in the commentary, *Visuddhi-magga*, and other later works as the Upacāra Samādhi. This term is generally translated as the access samādhi, but in reality it is a samādhi in the making, or an approaching state of samādhi.

The mind itself cannot be visible, but the mental product in the share of the counterpart sign appears as a visual product like the visual image of a dream. In a dream the images are the mental product; we appear or seem to see the images by an analogy to our waking state experience; the images are already a product of being seen; no more seeing is necessary. Similarly, the after-image was the product of visual recollection; it was already seen; no more seeing was needed. Now the counterpart sign is arisen out of the after-image; the former has already replaced the latter; so no question of seeing it or its being seen arises. As in a samādhi, the mind itself assumes the shape of a samādhi, so the counterpart sign assumes the shape of the approaching samādhi.

It should be once more clearly borne in mind that this sign is not merely the result of recall. Were it so, it could not have been profitably utilized in performing the various feats of the supernormal category. It is a tangible mental stuff, which we can make use of for various purposes. Although it rises up from the after-image that we recall, it is virtually independent of our mental process running through the five-sense doors. The after-image is dependent on our learning the physical disk, but this counterpart sign is not a result of learning, nor is it

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subject to reproduction through learning any physical object The reproduction of such a sign in future appears to stem from the meditative effort, and not from the after-image to be recalled once more.

It seems from what we read about this in the *Visuddhi-magga*, that we cannot obtain the counterpart sign on the after-image at will in the beginning. We shall have to wait for its manifestation out of our own meditative effort. Once manifest, it appears that we shall be able to reproduce it through meditation alone. There will be no need to resort to the relative kasiṇa practice once again. Were it so, no feat of supernormal power could ever be effected so quickly as we find stated in the textual accounts and commentatorial reports and references.

Such possibilities of supernormal phenomena to be produced through this counterpart sign should make us incline earnestly towards this subject. Even if we imagine that the practice of kasiṇa might produce at best a dream-like illumination before us, we should give it a fair trial before abandoning it. For Buddhaghosa has seemingly implict faith in it. He does not seem to have depended entirely on the old tradition alone. Whatever he has written about it points to his own experience in the subject as well.

We have of course given our adverse criticism of the kasiṇa complex in our previous phases of this research for reasons stated therein. But when we come to the subject of organising the supernormal powers, we should not leave out any device without trying it also. This counterpart sign, if it be amenable to realisation and practical application, should not be left aside in this subject of vast possibility and potentiality. Our savant says that it is so, and we have to accept his authority.

There are a few reasons for doing so. The *Yoga-sūtra* of Patañjali with its available commentary and sub-commentaries and annotations has no device corresponding to the kasiṇa practice together with this counterpart sign. If this device were ever practised or current in his time, or if it were known to his successors, the kasiṇa method with this specific sign might or would have found a place at least in the third part of the sūtra dealing with the supernormal powers. This practice is not even

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mentioned or referred to therein. It cannot be due to indifference to or disregard for Buddhistic practices.

Buddhaghosa's Comments on the Counterpart Sign

In the fourth chapter of the *Visuddhi-magga* on the topic of the earth kasiṇa, Buddhaghosa gives us his instructions on this practice as follows. The full description of this kasiṇa has already been given in the relevant places of the first phase, and also surveyed in those of the second phase of this research. In the first phase of this research we have made the following remarks at the end of the topic on Kasiṇa Type under the section of the Third Trance. The passage is quoted here in order to remind the reader of the relevance and possible usefulness of the kasiṇa.

> This Kasiṇa practice may be useful for cultivating the supernormal powers, by means of its enlargement or development after the counterpart sign has been obtained. Hence the discussion of this subject can only be appropriately and usefully resumed in the third phase of this research later on.

The reason is clear. We found the direct method of the Master more natural, appropriate, and useful for the organisation of the form trance than the kasiṇa method advocated by Buddhaghosa. Even for organising the formless trance treated of in the second phase, we showed that the Master's direct method seemed to be far superior to the form-removal method of Buddhaghosa. Hence we had to reserve this subject for this phase, in which we shall be dealing with the organisation of the supernormal powers. We shall have to keep an open mind towards any legitimate device worth our trial on the subject under research.

Now, to resume the topic, Buddhaghosa writes:

> Evenly opening the eyes, the sign (of the earth-kasiṇa) is to be grasped and meditated upon...like in the manner of a person who looks at the sign of (his or her) face on the surface of a looking glass...Neither the colour (of the kasiṇa) should be observed, nor the characteristics (of the kasiṇa)

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should be attended to. But still, the colour is not to be left out unattended; it is to be made a dependent colour; it (the kasiṇa) is a concept prominently made (of the earth); the mind is to be put in this concept; thus one should keep it (kasiṇa) in the mind.

Dharmānanda Kosambi has given a clear explanation of this passage in his commentary on the *Visuddhi-magga*. He writes as follows omitting the textual words commented on.

The colour is not to be particularly looked at. The characteristics or roughness and hardness of the earth element should not be brought in mind. It is not to be made (an object of) perception through the colour. The support of the colour is the earth, and (therefore) it is to be mingled with the earth. The four elements (viz., earth, water, fire, air;) and (the four derivatives such as) colour, smell, taste, and nutrition—these eight are indivisible material objects; they cannot be divided, nor can they be separated; but the earth element is abundant in the earth-kasiṇa; hence it was said 'prominently.' 'Paññatti' (concept) is the non-existing dhamma in contrast to the rūpa, vedanā, etc. (which are existing dhammas). The kasiṇa-sign is merely a concept.

The kasiṇa or disk is, according to the *Abhidhamma*, non-existent by itself, in a real and true sense, as a pot, a mat, a house, a chariot, etc. Nevertheless we form a concept thereof.

Buddhaghosa says further: "At times the eyes are to be opened, at times they are to be shut. Until the learnt sign (after-image) arises, one should meditate (on the kasiṇa) in this manner (as stated above) even for a hundred times, even for a thousand times, even for more than that." The mention of large numbers need not frighten us in Buddhism as in other religions. He says again: "When one, meditating in this manner, visualizes it (kasiṇa) with the eyse shut (as vividly) as at the time one was meditating with the eyse open, then the learnt sign (after-image) is said to be produced. After it is so produced, one should not sit on that spot." (Why so it is evidently because the kasiṇa has been fully learnt and the after-

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image produced at will. Now one will have been able to recall it for further meditation at leisure.)

One is to enter one's own residing place, and, sitting there, should meditate.

> When one does (meditates) in this manner, gradually the (five hindrances withdraw (stop), defilements subside, the mind becomes concentrated by means of upacāra (approaching or access) samādhi, the paṭibhāga-nimitta (counterpart sign) arises. It is the difference between this (sign) and the earlier learnt sign (after-image). In the learnt sign the defect of the kasiṇa is detected (that is, it will look only like the halo of a looking glass lifted up out of a box (or taken out of a case), like a well washed shell-dish, like the halo of the moon emerging from behind the (dispersing) cloud, and like cranes facing the thunder cloud; it (the sign) arises, as if it emerged after having trampled down the learnt sign, more refined and purer by a hundred-fold and a thousand-fold. It is neither possessed of colour, nor of constituent composition. It is merely born of saññā (perception or consciousness) and is only a form of appearance, possessed by one who has obtained samādhi.

The word 'saññajam' (born of consciousness) might be likened to the word 'samyama' used in the third part of the *Yoga-sūtra*. The latter term is employed as a collective one for dhāraṇa, dhyāna, and samādhi (mental direction directed flow and trance). For each and every organisation of supernormal powers and knowledges, the basic meditation is required and indicated by this term, in the yoga system described in the *Yoga-sūtra*. Although the basic jhāna and samāpatti in the Buddhistic system can be also regarded as 'born of consciousness', the word quoted above is never used for the foundation trance. Nevertheless Buddhaghosa's use of this word here in connection with the counterpart sign is not without significance. For supernormal powers and most of the knowledges are felt, according to his interpretation and exposition of them.

Buddhaghosa thereafter says:

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"From the time of its (the counterpart sign's) production (onwards) the mind becomes concentrated through the access or approaching samādhi...Herein what is said is the arising of the counterpart sign together with the access samādhi. Its production is very difficult. Therefore, if one succeeds in obtaining the appanā (trance-moment) by expanding (developing or increasing) the sign in the very same seat, it is very nice. If one does not, this sign must be protected ...without negligence.

Upatissa on Signs

Another savant, Upatissa, has also given us some useful hints on this sign. His work is however available only in the second or third translation. The original, *Vimutti-magga*, is lost beyond recovery. The English translation *The Path of Freedom* is excellent, but cannot be depended upon. For the original in Pāli or some other language was translated into Chinese, it is said. From the recension of the said work, we have the English translation. Hence, wherever we find an important point to be settled definitely, we have invariably to seek the *Visuddhi-magga* or the commentaries of Buddhaghosa. On such a point, as we have already expressed our opinion in the previous phases also, this important work may be of little help.

Thus we find, in this work, the word 'after-image' with a function implying in some respects that of the counterpart sign, while the latter term is not given in the relevant section. The reader can form his own conclusion after reading the relevant passages given below. They are quoted from Section One of the English Chapter on the topic of Earth Kasiṇa or Maṇḍala.

Then opening the eyes neither too wide nor too narrowly, one should fix one's gaze on the maṇḍala...When the yogin dwells on the maṇḍala, he should not open his eyes too wide nor shut them entirely. Thus should he view it.....Therefore, he should refrain from opening his eyes too wide and closing them fast...As a man looking at his own face in a mirror sees his face because of the mirror,...so the yogin dwelling on the maṇḍala sees the sign of concentration which arises,

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because of the maṇḍala. Thus should he take the sign by fixing the mind through even gazing.

There are two kinds of signs, namely, the grasping sign and the after-image. When a yogin, with undisturbed mind, dwells on the maṇḍala, gains the perception of the maṇḍala and sees it as it were in space, sometimes far, sometimes near sometimes to the left, sometimes to the right, sometimes big, sometimes small, sometimes ugly, sometimes lovely. Occasionally (he sees it multiplied) many (times) and occasionally few (times). He, without scanning the maṇḍala, causes the grasping sign to arise through skilful contemplation. This is named grasping sign.

This is the whole paragraph on "Grasping Sign" (p. 77). This sign does not correspond to the uggaha-nimitta (after-image) of the *Visuddhi-magga*. It is not the way to learn the kasiṇa as taught therein. The variations of perception show the mental distortions of the novice, not mentioned therein. We read further:

Through the following of that (the grasping sign) again the after-image arises. The after-image means this: what when a man contemplates appears together with the mind. Here the mind does not gain collectedness through viewing the maṇḍala, but it (the after-image) can be seen with closed eyes as before (while looking at the maṇḍala) only in thought. If he wills to see it far, he sees it afar. As regards seeing it near, to the left, to the right, before, behind, within, without, above and below, it is the same. It appears together with mind. This is called the after-image.

This is the entire paragraph on "The After-Image" (pp. 77-78). It corresponds nearly to the after-image of the *Visuddhi-magga*. The movement of the image herein is strange so was that in gazing at the maṇḍala. The movement in the previous maṇḍala was involuntary and uncontrolled; but in this case it seems to be a voluntary mental action and also controllable by one's will.

At any rate the counterpart sign described so vividly by

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Buddhaghosa is not found in these passages. Probably Upatissa is following some tradition different from that of Buddhaghosa. Upatissa is found, in many places, to be building his theories on the practical subjects from the textual matters, whereas Buddhaghosa is seemingly reproducing the then prevalent tradition for the main theories on the practical subjects and supporting them by the relevant textual portions. Hence the *Visuddhimagga* is far more important and more useful than the translation of the work of Upatissa. Hence the former can help us very little in practical matters. The profuse foot-notes given in Pāli therein will need the English translation for comparison with that of the work. Consequently the work may be of use only where it gives us something significantly different from the work and commentaries of Buddhaghosa.

Expansion of Counterpart Sign

The counterpart sign is neither the reproduction of the kasiṇa nor its visual remembrance. It is a mental production as any one of our concepts. As such the sign might be expanded gradually through practice to a larger extent. It is actually such a possible expansion out of this sign that is employed in the appropriate places of the supernormal powers. Such concepts are not mere fantasies, but they bear the concept of the material elements as well. For example, the counterpart sign of the earth kasiṇa will bear the concept of earth as well, not merely the imagination of a flat earth. Similarly the signs of the kasiṇas of water, fire, and air are said to give us the concept of these elements, respectively.

'Tejo-dhātu', literally 'fire element', appears to have been widely practised during the time of the Master as well. There are many references to it in the canon. The device is not explicitly mentioned in the text. Some disciples are said to have practised it on the burning wick of an oil lamp. If the flame of the lamp served for a support of the fire element, it was practically a fire kasiṇa. But they gazed at the flame for purposes other than supernormal powers. The burning of the wick was understood to be intermittent, and not conti uous. This phenomenon supplied them with an appropriate simile, or instance, impermanence, non-ego, or voidness of substances, as taught in

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the tenets. Their concentration was so penetrating that they noticed the intermittent nature, it is said, of the burning of the wick. Developing the deliberative power of insight they used to gain the supramundane knowledge. Ordinarily such an observation and detection are beyond the capacity of our eyes, But there is no reason why a keen observation of a yogic nature should not surpass our sight.

We are not concerned here with tenets, but with the result of such an intensive gaze at the flame. The gaze itself might have given them an understanding of the sign, concept, and practicability so as to encourage them towards further development. The device of gazing at the burning wick or lamp was not however given by the Master, nor by any one of his principal disciples. It seems that those disciples who practised this device took it from the simile of the burning wick so often given by the Master. Some apt similes in the Master's discourses might have been taken as hints in organising supernormal powers. If effective, these devices were kept secret and divulged to their own particular circle alone.

It is understandable that, when books were not written, nor available, the specific knowledge would automatically become narrowed to the channel of 'teacher to the taught' instruction. The kammaṭṭhāna, or object for meditation was certainly such a specific instruction given by the Master to a particular disciple intending to practise some trance and insight in a distant place, or in seclusion for a few months. This is not however to admit that the Master was secretive against his own dictum. His discourse was open to all; he kept nothing secret or obscure. But secrecy and obscurity occur due to the profusion of his dhamma covering numerous facets of life and planes of existence.

The classical example is the giving of a rag as an object for meditation to the younger Panthaka, or 'born on the roadside', by the Master. In a few hours he was able to organise a difficult process of multiplying himself, understanding the scripture, and gaining an insight into the knowledge of liberation. Reportedly he was not a bright candidate, in as much as even a stanza of four lines could not be mastered by him in four months. By the way, this instance also shows that we

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should not belittle the capacity of learning in a student who is diligent, as well as the possibility of meditation. The Buddha was of course the teacher and helper, but the younger Panthaka was really the agent who performed the feat regarded as marvellous even in those times.

The greatest hurdle in the way of organising supernormal powers would appear to be our present attitude towards this knowledge or tradition. If we regard such a thing to be impossible, no practice would bear any fruit. Without submitting to blind faith, we might at least give it a little credence of a tentative nature for a few years. And then only shall we be in a better position to pronounce judgement on this subject. Even in those remote times most of the people did not believe in the possibility of such phenomena. In order to remove such widespread disbelief, among other things, the Master himself has to exhibit the so-called twin-miracle in the city of Sāvatthi and Kapilavatthu.

Buddhaghosa on Sign Expansion

Towards the end of the description of 'the earth-kasiṇa-first-jhāna', Buddhaghosa writes:

> The earth-circle in the sense of the whole is called the earth-kasiṇa (that is, the term includes the global earth). The sign obtained on it is (called the earth-kasina) also as above. The Trance obtained on the sign of the earth-kasiṇa is also (called) the same.

It amounts to saying that the definition of the term 'earth-kasiṇa' includes the global earth, the two types of signs, and trances obtained on its support. He goes on to say:

> By grasping the sign and again supplementing it with the auxiliaries, one gets only the appanā (concentrated mental moment), but not its stability. The stability is however gained by eliminating the obstructions to the samādhi.

These obstructions are generally of five types which we have

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already dealt with in the first phase of this research. They are gradually subdued and eliminated, so to say, by alert memory, wakefulness, and equanimity. If one does not succeed in eliminating them well, he says, one will "swiftly come out" of the trance. He encourages us, saying that,

> If one organises the trance by eliminating these obstructions well, one resides, like a queen-bee entering a well-purified bee-hive and like a king entering a well-cleaned garden within the samāpatti (trance or absorption) even for the whole day.

Of course the residing in trance for any period of time does mean the running of similar appanā moments in continuous succession until and unless the bhavaṅga (passive mind) intervenes.

He says further: "Therefore one desiring its stability should, after eliminating the obstructions, organise the trance and, for the purpose of developing mental contemplation, expand the counterpart sign as obtained" (as said above). This condition need not be taken seriously, inasmuch as the elimination of obstructions partly depends on the acquirement of the trance as well. The sequence is seemingly rather academic than what practically happens. The main problem we are to solve is to find the means of expanding the counterpart sign.

He writes:

> There are two stages where it can be expanded, that of the upacāra (the approaching state to the samādhi) or appanā samādhi itself. It should be expanded even when one arrives at the (state of) upacāra, or at (that of) the appanā. In one of the (two) places one must be sure to expand it. So it was said that one should expand the counterpart sign as obtained.

His method of expanding it is systematic, but it will not seemingly work well in practice. He is not also definite about the direction of expansion. We should however grasp the pur-

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pose of expansion in a short key-note: expand it bit by bit, while demarcating each bit mentally.

He gives the method of expanding it thus:

> This is the method of expanding. That yogin should expand the sign, not like the expanding of a pot, a cake, boiled rice, a creeper, or a cloth, but like this. As the ploughman, after delimiting the field, to be ploughed, by the plough, ploughs the field within its limitation...so the obtained sign should be made mentally (as wide as) one, two, three, and four fingers, and then the delimited portion should be expanded within it. Without delimiting it the sign should be made mentally (as wide as) one, two, three, and four fingers, and then the delimited portion should be expanded within it. Without delimiting it the sign should not be expanded. Then increasing the expansion (of the sign) to (the measure of) a span, a cubit,...(as large as) a village, a town, a province, a kingdom, or the boundary of an ocean, one should expand it within the delimited area. It should be thus expanded to the sphere of the world-system, or even far beyond that.
>
> Apparently such an expansion will be merely that of imagination. The insistent advice to delimit the field to be expanded over is evidently for a gradual course.

He then evidently takes up the simile given by the Master in the "Cūḷa Suññatā", lesser voidness, discourse, the 121st of the *Majjhima-nikāya*. He says:

> Then that sign of his in the expanded places assumes (the flat surface) like the hide of a large ox stretched well with a hundred pegs (as if) over the ups and the downs, river-beds, and mountain-terrains. In that sign one who is a beginner and has obtained the first trance should however be frequently organising it, not be often reviewing it (the sign).

The reason given is to make the first trance well established by its frequent organisation.

The Master's simile of a large ox hide cannot be taken, in the context of the said discourse, as an earth-kasiṇa in any sense. The hide will present an area more than ninety times that of the artificial earth-kasiṇa given in the *Visuddhi-magga* and

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also in the *Vimutti-magga*. The Master does not teach us to gaze the thus at stretched hide, nor to bring about the after-image and counterpart sign of the former work, nor the grasping sign and after-image of the latter work. The instruction of the Master as to contemplate a widely extensive flat earth devoid of anything over it. The simile was brought in to give an idea of barren flatness. So this apt simile was adopted and in a way assimilated in the body of the practical device, as conjectured by us in the case of the burning wick above.

Upatissa on Sign Expansion

Here we are now quoting the paragraph on "Increasing of the Kasiṇa" (p. 80) of the *Vimutti-magga* to show that this work has nothing new or more to teach us in the matter. The author of the work says:

> The kasiṇa which is a span and four fingers at the start should be gradually increased...Let him progressively increase it to the size of a wheel, a canopy, the shadow of a tree, a cultivated field, a small neighbourhood, a village, a walled village and a city. Thus should he progress gradually until he fills the great earth. He should not contemplate on such things as rivers, mountains, heights, depths, trees and protuberances, all of which are uneven; he should contemplate on earth as if it were the great ocean. Increasing it in this way, he attains distinction in meditation.

It is to be noted that the author of this work omits or fails to mention the purpose of increasing the kasiṇa, whereas our savant does explicitly mention the purpose as that of 'developing mental contemplation' quoted above. It is understandable that the sign thus obtained, if it be purely mental, should admit of expansion. This property or quality of the counterpart sign is the chief factor utilized in organising the supernormal powers. There are other factors also, but our savant relies mostly on this sign.

Practical Consideration

If we consider the possibility of expanding and moving the

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counterpart sign, it can undeniably help us in resoliving the various items of supernormal phenomena. Had the commentary of Vyāsa on the *Yoga-sūtra* dealt with this topic, or even criticized it as he had done the two principal theories of later Buddhism, he would have greatly helped us in understanding the matter more clearly.

Within the Buddhist Order the sect of Andhakas held the view that those who organised the earth-kasiṇa had a wrong knowledge. The text of the *Kathā-vatthu,* the 46th kathā in the 5th vaggo, deals with the controversy. Since the earth-kasiṇa of those who organise it is not entirely the earth, the Andhakas thought the knowledge thereof to be wrong. In the course of the discussion it is admitted on both sides that even liberated ones organise the kasiṇa. Hence it cannot be a wrong knowledge, so argues the refuter.

The commentary thereupon has something more to tell us. The Andhakas hold that the meditator organises it (meditation) on the earth-kasiṇa, being conscious of the earth; that knowledge of his is wrong (distorted). For (they think that) there is not only the earth in the sign arisen (out of the kasiṇa) and based on the earth, wherein the meditator is conscious of the earth. It is therefore a wrong knowledge from their view-point. Thereupon the orthodox side refutes this view as follows: there are other kinds of earth also, such as characteristic earth, constituent earth, sign-earth, earth-deities. These are all earth also. In these things the knowledge—'it is earth'—does not become a wrong one. Although all of the earth-kasiṇa is not the characteristic earth, there is the sign-earth, and there are also those who meditate on that earth as the earth, not as water, nor as fire. When one meditates on something as it is, the knowledge thereof cannot be taken as a wrong one. In addition to this we might bring in the lesson taught by the Master on the last topic in the first sutta of the *Majjhima-nikāya.*

The above topic from the Book of Controversy in the *Abhidhamma* shows that the kasiṇa was actually practised before the book was written.

We are not going into the controversial subject concerning the chronological detail of the Books of the Tipiṭaka. We are however concerned with the practical considerations needed for conducting

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the kasiṇa to some profitable end. Now we are sure that the kasiṇa, although artificial and not taught in its stipulated size, was, or must have been, practised by monks widely about the time of the third council. The council was held during the time of Aśoka, when the "Book of Controversy" is said to have been firstly recited or compiled.

What we do not know is the efficacy of practising on such an artificial device. The limited size of the device was probably the reason for keeping it, so to say, secret. Even now such an artificial device would scarcely look honourable or respectable to a member of the order. In those early times it might have been so all the more. Were it not given so plainly by the two savants in their works, we would have been at a loss to understand the reference to the kasiṇa so widely met with in the commentary. Consequently we can, without any scruple, give a trial to these secret devices at our leisure. No harm can be expected even if we be unsuccessful at repeated attempts. The best way to be tempted towards such a practice is to make a critical study of the subject. There is no reason why we should not succeed where many were successful according to the old accounts.

Since there are ten different devices and each of them is rather different from the rest, we shall treat each one separately. It is said that, if any one of them be accomplished satisfactorily, the rest may follow suit. It should be so, because the process of organising the kasiṇa in stages and obtaining the after-image and the counterpart sign is similar in almost all the kasiṇas. Practically considered, the preparatory stage of the kasiṇa is simply a preliminary arrangement of the appropriate appliance of the kasiṇa and our own preparation for and application to it. It is entirely under our control. The learning stage is dependent on our perseverance for producing the after-image of the kasiṇa; this stage will need all the faith we can gather in our own learning and recalling capacity of the visual faculty; both of these factors, learning and recalling, are of course our everyday experience. So this state is not beyond our reach.

The third stage is the arising or appearance of the counterpart sign on the after-image. Buddhaghosa guarantees that such a sign arises "breaking forth the learnt sign" or the after-image.

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This sign is entirely mental and independent of the physical appliance of the kasiṇa. A clear dream is an example; a suddenly presented vivid remembrance is another example; a meditative light unexpectedly breaking forth in the mental field is not uncommon and can be regarded as a sort of counterpart sign of a light-kasiṇa. Many devotees are reported to have experienced such counterpart-like images of their objects of devotion. So we have many examples and instances to support the guarantee of Buddhaghosa.

In short, the phenomena of the kasiṇa practice are not merely imaginary even from practical considerations. These are not however any stage of the form and formless trances. Buddhaghosa obstinately makes the counterpart sign of the kasiṇa the only foundation for organising the form and formless trances. We strongly objected to his authority and adhered to the Master's own method in the previous two phases of this research. We are justified in our objection to his method and our adherence to that of the Master for reasons to be given later on. Even for producing supernormal phenomena we shall show that the Master's method is simpler than and superior to the kasiṇa-based procedure in appropriate sections later on. Nevertheless the kasiṇa method is a systematic course of instruction not found in any other system of yoga. Although our savant does not explicitly claim that this artificial kasiṇa method was ever taught by the Master, this method must have been secretly and widely practised among the members of the order. There is no reason why we should not give a trial to this facet of practical yoga in Buddhism, ostensibly not yet undertaken seriously in the Buddhistic world. Buddhaghosa cannot be advising us to grope in the dark. He is sure it is practical.

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VII

Synthetic Method of Kasiṇa Practices: Preparatory Requirements

Appliances of Kasina

THE LITERAL meaning of the kasiṇa is 'all, entire, whole,' etc. It implies an extensive field of vision and thence of visual concept. The definition of this term, according to Buddhaghosa, includes the totally whole sphere of the element concerned; it also includes the sign obtained on the kasiṇa and the trance obtained on the kasiṇa-sign. Although the term denotes the whole sphere, it included the kasiṇa-sign as well as the trance arisen therefrom. Hence the term connotes the mental conception of the kasiṇa natural or artificial, prepared or unprepared, large or small, shallow or profound, normal or supernormal.

The prepared type of appliance is invariably in the shape of a circle. The circle should be neither more nor less than one foot in diameter, that is, one foot wide through the centre. The circle is to be delimited or separated from the background with some bold outline, so that the eyes may not wander away from the outer fringe or circumference of the circle. It appears, from the stipulation of the earth-kasiṇa, that the distance of the appliance is so adjusted as to make the eyes bend comfortably at 45 degrees, or half the right angle, and dwell within the circle. The exact stipulation is to sit down upon a well-covered

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seat one foot high at a distance of three feet nine inches from the appliance. If the cover be a folded blanket about three inches thick, the height of the eyes from the ground and the distance therefrom to the appliance would be equal. If one were to sit down on bare ground, the distance would have to be shortened to two feet six inches. Accordingly, if the seat be high, the distance will have to be lengthened as much as it is high from the ground.

The portable appliance is termed 'Samhārimam'. The appliance described in the *Visuddhi-magga* would be inconvenient to carry about at present. We may replace it, in the case of the earth-kasiṇa, with an earth-coloured or dust-coloured cloth. The cloth should be dyed with fine earth and dried in order to help us with an earth concept on it. The four-colour-kasiṇas may also be practised on similar and appropriate coloured cloth. For the rest of the kasiṇa we shall have to adopt other convenient means.

Buddhaghosa rightly dwells on the question of motivation. It is doubtlessly very profound. But we shall have to create an interest and generate a motive to fit our present outlook, in life. Our approach should be only moderately critical and not too realistic. For the organisation of such power needs the guidance of reliable authorities and some faith in them. Our traditional approach in such matters has been attuned to gaining merit and liberation. Moreover, where the yogic subtle sādhanā is concerned, the novice always expects, in the orient, a sort of transference of subtle psychic power from the teacher to the taught. We shall discuss this in the next sub-section.

Question of Motivation

Buddhaghosa advises us to think over the reward of Nibbāna-oriented renunciation resorted to by all the Buddhas, paccekaBuddhas, and their noble disciples. We should generate a will (by saying to ourselves) thus—"Surely through this path I shall be partaking of the pleasant taste of secluded meditation." Such a will can be generated, provided that we also have the knowledge of the resort of those liberated ones. Such a motive would have been excellent.

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But we are a little more realistic and critical. We may question the very principle of such power-development leading to such a highly placed resort. Let us go a bit deeper into the question. In Buddhism such power is not generally countenanced with, while the four iddhi-pādas, the basis of generating and developing such power, are included in the thirty-seven Bodhi-Pakkhiya-Dhamma, the fundamental means of acquiring the enlightenment. The iddhi-vidha, or the manifestation of such power, is generally included even in a number of public discourses of the Master.

Moreover, many disciples of the Master displayed such power before the people without being reprimanded by him. There is of course the exception of the elder Piṇḍola Bhāradvāja. He took down a valuable bowl placed on a very high pole and got a severe reprimand from the Master. The circumstances described in the *Culla Vagga* (5.5. Vatthu) were very disagreeable to any sense of propriety. But other, such as *Pilinda-vaccha* (6.3 Vatthu) and *Sāgata* (5.1 Soṇa-koḷivisa-Vatthu) both in the *Mahā Vagga* of the *Vinaya*, displayed far greater wonders without any reprimand from the Master.

The disagreeable circumstance in the first case brought about the promulgation of the rule prohibiting the display of such powers before the householders. The lapse was however to be classed in the dukkaṭa, a bad deed, an offence or transgression of the lesser count. The practice of organising and developing such power was never prohibited, nor could it be prohibited without suspending the practice of trance. Once the trance is eliminated, no stage of supramundane states can be achieved in the Master's system of meditation and insight.

The organisation and development of supernormal powers and knowledges were not ignored, nor ever thought of as unworthy of liberated ones—Buddhas, Pacceka-Buddhas, noble disciples. There is evidence, recorded and circumstantial, that the liberated ones practised, or at least kept on utilizing, these powers even after the attainment of liberation.

The Master used such powers and knowledges throughout his career, from the time he attained Bodhi under the Bodhi tree to his decease under the twin sāl trees. The elder Mahāmoggallāna realised arhatship at the end of the seventh day of

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his ordination. He must have practised these powers for a long time to gain mastery over them. He was so adept in them that he visited the Master in person, even after the complete mutilation he suffered at the hands of hired rogues. Hundreds of such instances can be cited from the canon and the commentary. But the following statement of the Manoratha-pūraṇi (1.1.5) is worth our attention.

Describing the life of the elder Anuruddha[1] with reference to his reputed clairvoyance, the said commentary of the *Anguttara-nikāya* (1.1.5) says:

> Excluding the occasion for food and sundries, the elder (Anuruddha) is said to have engaged himself, for the rest of the time, in developing meditative light and observing the being through supernormal eyes. In this way, due to the mastery achieved by him day and night (practising), this (elder) became the foremost of those having supernormal eyes.*

This singular statement clearly verifies our supposition that such practices were general in early Buddhism.

Leaving aside such practices, we shall show in the later Phases of this research how and why the attainment of and sojourn in the state of arhatship should have been productive of at least some of these powers and knowledges. If we can imagine, for a moment, the peculiar state of egolessness and mindlessness we shall not probably find any anomaly in the oft-repeated phrase and sentence of disciples declaring their aññā or arhatship.

Evidently such a possibility, howsoever anomalous, is a challenge to our common sense, ego and mind. We cannot deny what some adepts are recorded to have done. There are many things we cannot do, but we do not deny them. Our denial of such Powers and knowledges is most probably based on our own common sense. If we analyze it even roughly, we shall find it to be a strange mixture of workable knowledge and superstition. Criticism in it is based mostly on its likes and disilkes. We have plenty of such examples in the communities of people even in the Buddha's time.

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Accordingly, some types of superstition have anyhow crept into discourses. We cannot possibly accept them at their face value. Due to these seeming lapses, we should not fall into the mistake of making sweeping remarks on these powers. Even after their exhibition, the people seem to have forgotten these phenomena and stuck to their common-sense disbelief, as we would have also done even now. It is probably our nature to disbelieve what we cannot do ourselves. A critical approach may save us from adopting extreme views on this important question and give us a real motive to uncover its secrets.

Vyāsa's Reason for Realisation

The commentary of Vyāsa on the *Yoga-sūtra* is very important to understand the yoga system of Patañjali. The sub-commentaries of Bhoja, Vācaspati Miśra, Vijñāna Bhikṣu and others explain or clarify the meaning of the main commentary. The aphorisms, or the sūtras, alone would have given us only a condensed survey of the yoga Patañjali had in mind and meant to present in as systematic way as he could. But the commentary of Vyāsa has made it a philosophy of yoga as well. One should not fail to read the sūtras together with Vyāsa's commentary in the original or in translation. As in Pāli, the yoga of this system is firmly based on morality. There is nothing obnoxious in it. It is of a standard spiritual quality comparable only to the *Visuddhi-magga* in the Pāli commentary.

Both works apparently deal with similar subjects, morally based samādhi, supernormal powers and knowledges through basic samādhis, and liberating insight by means of deliberation and supramundane samādhi. But philosophically they contradict each other in a few essentials and fundamentals. Both are however realists; both start from inherent suffering, both attribute it to ignorance; the cessation of suffering in samādhi and insight is accepted by both; the way to the cessation is fully treated of in both. Nevertheless they are not the same. We have to read and study each of these two works separately and then try to compare and contrast the view-point of the one with and against that of the other. We propose to take up this topic in the later phases of this research.

Vyāsa has given a plausible reason for the realising of some

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supernormal powers. The reason corresponds to what may also arise from our common sense. Commenting on the 35th sūtra of the first part of the *Yoga-sūtra*, he writes:

> Meditating at the tip of the nose, he (the yogin) obtains the realisation of supernormal smell; this is the excellent phenomenon of smell. Similarly (meditating) at the tip of the tongue (the yogin obtains) the realisation of supernormal taste; at the palate the realisation of (supernormal) form (and colour); at the middle of the tongue the realisation of (supernormal) touch; at the root of the tongue the realisation of (supernormal) sound.

It is to be marked here that the organisation of supernormal form and sound is differently found in the canon and commentary of Buddhism from what is given herein.

He goes on to say:

> These excellent phenomena, when produced, bind the mind in stability, burn the doubt down, and become the door of samādhi-oriented insight. By this, the excellent phenomenon produced (by meditating) at the moon, the sun, the planet (and any bright star), the gem, the lamp-flame, the jewel (taken each of them as an object for meditation), should be understood as of sense-objects.

Although only cursorily mentioned, the latter phenomenon may be equated with that of the light-kasiṇa given in the *Visuddhi-magga*. Buddhaghosa however, gives us a well graduated course to produce, through the preparatory sign and the after-image, the counterpart sign on the light-kasiṇa as an object. The mere mention of such objects by Vyāsa is quite insufficient for our practical purposes. We shall have to build these meditative objects up, for any meaningful use, from the practice of dhāraṇā, or concentrated attention, described in the first sūtra of the 3rd part.

The phrase 'Nāsika'gre dhārayato', or meditating at the tip of the nose, contains the possessive form dhārayato. From this word we can easily deduce the technical term dhāraṇā. Hence

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the type of meditation to produce such phenomena must be at least of concentrated attention, that is dhāraṇā. It cannot possibly be of the 'samyama' category, requiring the trio of dhāraṇā, dhyāna, and samādhi, defined in the first four sūtras of the 3rd part. Meditation on the sun, moon, and stars mentioned above should also be of lesser concentration than that of samyama at the sun, moon, and polestar mentioned in the 26th, 27th, and 28th sūtras, respectively, of the 3rd part. Similarly, the phenomena produced by meditating on aforementioned organs appear to be much inferior to the supernormal ones described in the 36th sūtra of the 3rd part.

To resume the topic, Vyāsa says further:

> Although the true nature of things known through various (specific) scientific works, (own) inferences, and teachers' instructions turns out to be really founded on truth; because these sources (of knowledge) are competent to prove and establish the true nature of things as they really are; still, if any one (of these truths) whatsoever does not come within the realisation of own perception (through any one of the senses, and the mind), all (the knowledges gained by the above sources) become like the mediate (indirect) ones. They (thus) do not generate a firm intellectual perception in the subtle objects of liberation, etc.

The sub-commentator, Vācaspati Miśra, explains the word 'dhārayato' in the above-mentioned phrase as 'dhāraṇā-dhyāna-samādhin kurvato', or organising the trio of the samyama. But Vijñāna Bhikṣu explains the same as 'dhāraṇām kurvato' only. Evidently the former joins it to the samyama category, while the latter takes it separately and says that 'the realisation of supernormal smell comes about even in a short time; it is the phenomenon of smell. Bhoja uses only the word 'dhārayato'. Other sub-commentators follow Bhoja. This instance will show the difficulty of novices in yogic practices, when they have to depend for guidance solely on authorities. We have however given some reasons above why the type of meditation described herein cannot be that of samyama.

Now we come to our real purpose for bringing in Vyāsa's

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reason on this topic. After the above discussion, he thus comes to an important conclusion:

> Hence, in order to strengthen (the knowledge gained through) scientific works, inferences, and teachers' instructions, something special must be certainly realised. For, when any part of the subjects dealt with therein (that is, in these sources) comes within the immediate (direct) knowledge (that is, realised), all the subtle objects also up to (the knowledge and insight of) liberation are well believed in. Only for this purpose this mental device is described...

The reason given here cannot be denied. If we realise a single phenomenon described herein, we shall be really won over by yoga. Then we shall persevere to realise other subtle marvels the science of yoga speaks of.

In this connection Vācaspati Miśra gives us a remarkable reason. He says:

> Yoga is founded on śraddhā (faith, belief). When any part of the instructed object (supernormal thing) is realised, śraddhā is generated intensively. Dhyāna, etc. are also founded on this (śraddhā) and (hence) become (organised) without impediments.

This śraddha is well defined by Vyāsa in the foregoing 20th sutra thus:

> Śraddhā is the pleasant tendency of the mind. It protects the yogin like the blessing mother. The one (yogin) wishful of liberating insight, when possessed of śraddhā, gets vigour generated. The one with vigour well generated finds meditative memory attending. When the memory is attentive, the mind is concentrated without any distraction. The one with the concentrated mind gets the discriminatory knowledge generated and thereby comes to know the thing as it really is.....

This śraddhā is not however mere faith or belief. It genera-

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tes four other successive faculties enumerated above. It is, according to Miśra, "love and intense desire", but not worldly ones. According to Bhikṣu, it is "love and the longing desire—let my yoga be fulfilled". Other sub-commentators explain it by phrases such as "longing for yoga; mental conception that this yoga of mine is the means of (attaining) the highest objective". In common parlance we may take it for 'an instinctive ambition to achieve our highest purpose in life, however appearing beyond our reach at present'. It needs something like this to enable us to push on in the specific field of meditation.

Buddhaghosa's Main Reason

The production of the counterpart sign, through preparatory sign and after-image, is regarded as fundamental in the meditative system advocated by Buddhaghosa. Each one of the four form-trances is organised, according to his system, on the counterpart sign. We have criticised this stand of his and given reasons for our criticism in the first phase of this research. Not only the form trance, but also the formless trance is organised on the removal of the counterpart sign in his system. This stand of his has also been criticised[2] and reasons for our doing so given in the second phase of this research.

However far and farther our savant strayed or chose to stray away from the Master's own method of organising the form and formless trances, he must have been doing so with the traditional reasons best known to his sources and himself. We could not follow him blindly wherever the Master's method was available in the canon. Moreover he misses or fails to describe the experience of the form trance, even on the accomplished organisation of the counterpart sign of the earth and other kasiṇas.

In all fairness to his system of kasiṇas, we shall have to admit that the immediate, or direct, comprehension of pattern, described in previous phases by us, is also a sort of counterpart sign of things presented to our sight in profound meditation. The only difference is the absence of the supporting kasiṇa in the former, and the presence, but not attended to, of the supporting objects in the latter. In the former case Buddhaghosa requires us to gaze at the physical kasiṇa intently, obtain:

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its after-image, watch the counterpart sign arise, and then wait for the sudden appearance of the form trance for the duration of only one mental moment. In the latter case the objects are received only as a pattern, not intentionally looked at. The objects are indifferently seen rather than viewed. The sign of the objects is not learned, nor grasped, nor memorized.

As a matter of fact, the preparatory sign, after-image, and counterpart sign, spoken of in the former case, are successively merged in the latter case. Thus the pattern of surrounding objects becomes an unintentional mental product in the latter method. The five impediments to trance are to be destroyed in the first as well as in the second. After their destruction for the time being, the form trance appears as suddenly in the second as in the first. The suddenness of the appearance should not be taken as a fortuitous event, or a chance phenomenon. The gradual subsidence of impediments to a certain limit seems to make the emergence of the form appear suddenly. Otherwise the whole process must be gradual.

As the matter stands, Buddhaghosa finds, or rather regards, the counterpart sign necessary in bringing about almost all the manifestations of supernormal powers and sensuous knowledges. Hence he exhorts us to organise all the kasiṇas and trances and does not separate any one of them for the purpose of arousing an initial faith. Apparently he must be fully confident of what he advises us to do. We shall naturally have to proceed with his device for a few years, before we can deny its efficacy. We find the course graduated and therefore we should at least see whether it works.

His reasons are religiously philosophical; he says, the practice leads one to the realisation of dhamma; the round of births is to be avoided; the sensuous pleasures are not worthwhile; every stage of attainment is meant for detecting its impermanent and non-egoistic characteristic, etc. Such scholastic ideas are not as efficacious now as they might have been in the past. The best persuasion he indirectly succeeds in is his lucid presentation of each kasiṇa course. Even if we are able to see, before our mental view, a greatly expanded sign of elements or colours, it would doubtlessly be a source of great delight to us.

Our imaginative power will be highly developed, it seems,

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by following his kasiṇa technique. It cannot encourage in us a spirit of day-dreaming and wishful thinking with his constant preaching on the impermanence of all the objects in the world. We find our curiosity must be heightened at the numerous instances of supernormal manifestation cited by him. Their authenticity might be leisurely doubted in degrees and details but we cannot deny their effect on our mental attitude towards such knowledges. So we find our savant much more persuasive in presenting a unique course before us indirectly than anything he has written directly.

So far we have learnt what (plausible reasons) the great savants of yoga can give us in favour of such powers. They have clearly shown that the realisation of such knowledges is helpful for achieving the highest truth. As such, these powers, or knowledges, are never immoral, nor detrimental to our highest aim in life. From such findings we can gather enough motivation to conduct our practices in power-generating meditation, without hindrances. As mentioned above, we shall deal with each kasiṇa separately to facilitate practice thereon.

NOTES

[1]Anuruddha. Not only in the commentary, but also in a number of textual suttas, we find him as an organizer of supernormal light and as a clairvoyant of supernormal regions with their inhabitants. In this respect the Mātugāma Samyutta (Women's Collected Suttas) of the *Samyutta Nikāya* is very interesting. The elder Anuruddha one day approached the Master and said: (15. Akkodhana-sutta of the Samyutta) "Here, Bhante! I see woman, through divine eye that is pure and superhuman, having (automatic) birth, after the destruction of the body (that is, death), in heaven, the excellent region." He enquired the causes of such births, and the Master explained to him the causes in the succeeding ten suttas. This is what we might expect in the Master's ministry.

But, when the opposite of such an expectation is mentioned we are naturally surprised and try to know the underlying causes. It is specially so, when there were many women who had attained the supermundane paths and fruits of the dhamma. We cannot blame the elder Anuruddha, if he saw the opposite of our expectation. The 5th sutta of this very *Samyutta* says: "Then the elder Anuruddha approached the Master and... sat down in a corner. Thus seated, the elder Anuruddha said to the Master: 'Here Bhante! I see woman, through divine eye that is pure and

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superhuman, having (opapātika, automatic) birth, after the bodily destruction (death), in hell, the awfully miserable region.'" The elder asked the causes of such birth and the Master explained to him the causes in the succeeding ten suttas.

Even if the question of such regions as heaven and hell be set aside for future discussion, we cannot deny the direct experience of such a clairvoyant well-established in the dhamma. He could not have possibly expected such misery of the fair sex before the eyes of the Master.

[2]Criticised. The reasons for the artificial method of Buddhaghosa are not explicitly given by him in his work, the *Visuddhi-magga*. But when he insists on his method as the only one, we have to criticize this position of his, especially because the Master has said nothing about such an artificial device for organizing the form trance. [Please read the matter under the sub-headings "Counterpart Image" of the Chapter "The Four Fundamental Trances" in the First Phase; and "Anomalous Sign", and "Buddhaghosa's Method" of the chapter "Successive Steps to Trance" and the first four sub-headings of the Chapter "Buddhaghosa on Method", for reasons I have ventured to criticize his method on form and formless trances.]

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VIII

Guide-lines for Earth Kasiṇa

Master's Organisation

THE FULL details of the organisation of the earth as an extensive flat surface are found in the Cūḷa-Suññātā Sutta of the *Majjhima-nikāya*, the first sutta of the 3rd vagga in the 3rd part. The first occasion Ānanda, the attendant monk, listened to the Master describing such a type of discourse was when the Master was dwelling in the neighbourhood of the Shākyas' town named Nagaraka, in the country of the Shākyas. On this occasion however the Master was dwelling in the monastery of the Pubbārāma in the city of Sāvatthi.

The discourse reported herein to have been delivered in the town of Nagaraka is not found recorded. Most probably it was almost similar to what we find in this sutta. The next sutta, Mahā-suññatā, was of course delivered when the Master was dwelling in the Nigrodhārāma in the city of Kapilavatthu in the country of the Shākyas. Although the principal theme of both the suttas is the same, that is, "suññatā", or voidness, the manner of treatment is different. It is not however a concept of metaphysical, or philosophical void or emptiness. It appears to be an actual experience of an extremely detached state of contemplation.

We are concerned with the 'cūḷa', or lesser, sutta on voidness, wherein we find something like a mentally created kasiṇa of extensive flat earth. The commentary actually takes the phrase

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'pathavī-saññam paṭicca' in the text to mean 'kasiṇa-pathaviyam yeva paṭicca sambhūtam ekam saññam', meaning literally—'due to earth-perception' and 'one perception arisen only due to and in kasiṇa-(like) earth.' In both these suttas there is no mention of kasiṇa. But Buddhaghosa comments on 'pathavī-saññam', or earth-perception, as the basis upon which the earth-kasiṇa is practised as a regularly exercised kammaṭṭhāna.

In this lesser discourse on voidness, the Master tells the attendant disciple that "he used to dwell frequently, before also, and even then, in voidness-contemplation." He teaches the disciple in detail as to how this contemplation is performed, while explaining the process by similes and precepts. We shall however describe the process up to the earth-perception only and that in substance. The reference to the place and the earlier and later times shows that this discourse was delivered when the Master had made the two monasteries his permanent dwelling-place. Consequently, the method of earth-perception must have been well developed by then. We do not however find any mention of kasiṇa herein. So, however vehemently Buddhaghosa might ascribe such a contemplation to earth-kasiṇa, the Master could not be made to subscribe at least to an artificially prepared device of earth-kasiṇa.

The P.T.S. Dictionary on the word 'kasiṇa' (p. 210) gives the following information towards its end:

> Kasiṇa-maṇḍala—a board or stone or piece of ground divided by depressions to be used as a mechanical aid to jhāna exercise. In each division of the maṇḍala a sample of a kasiṇa was put. Several of these stone maṇḍalas[1] have been found in the ruins at Anurādhapur (PTSD-1966).

Dharmānanda Kosambi has written a small book, mostly following the *Visuddhi-maggo*, in Gujarati, published by the Gujarat Vidyapitha in 1925. The title of the book is *Samādhi-mārga*.[2] On page 97, he writes:

> For many years after the establishment of Buddhism, there was no monastery for monks to dwell in. They used to stay in huts that they made in some groves or forests. Some

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monasteries, such as that of Anāthapiṇḍika had come into existence even during the life of the Blessed One. But in them, the monks used to live only for four months of the rainy season. For the remaining eight months they roamed around and preached the dhamma. In such a time it is not possible that the artificial kasiṇa described in the *Visuddhi-maggo* should come into existence. In excavating ancient Buddhist monasteries, some circular stone kasiṇas have been obtained. They show that the custom of making artificial kasiṇa came into existence after the time of Ashoka . . .

It is not however to be understood that the efficacy of kasiṇa practice is being challenged. It was certainly practised upon. But what we are investigating is whether such a practice was current in the Master's time. The younger Panthaka was of course given by the Master a rag of cloth to meditate upon. It resembled neither a portable earth-kasiṇa, nor a colour-kasiṇa. The real clue appears to be the Master's rubbing the young disciple's head, while giving him the rag. Such an intimate touch from the Guru is regarded, in the Kuṇḍalini-yoga system, as a power-transfer from the teacher to the taught.

To resume the sutta, the Master describes, to Ānanda, the method of contemplating upon the absolute void through gradually ascending concepts of voidness. One should start from a calm and quiet place,

for example the monastery and compound of the Pubbā-rāma. It is void of elephants, cows, and horses; it is void of gold and silver; it is void of the crowd of men and women; but it is not empty of the assembly of monks. It is the single un emptiness arisen due to assembly of monks.

The men and beasts are considered as absent therefrom only in the beginning. This is done so as to make the place fit for contemplation as a support; otherwise the situation is taken as it is; hence the presence or existence of monks therein is detected as a remaining source of disturbance in voidness.

In the same manner one should desist from "adverting to the perception of (inhabited) village, and that of human beings

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(therein), one adverts to the single perception of wilderness" (or inhabited place). The real situation of such wilderness will help us in contemplation more than the need of desisting from adverting to men and beasts present before us. Anyhow we shall have to follow the instruction doggedly. The perception of wilderness itself is not completely void; for it is not void of wilderness; it may contain diverse vegetation and land-formation to give us a sense of disturbance in voidness.

So we come to the perception of earth or pathavi-saññā. The commentary says: "Why is it that one, leaving off the perception of wilderness, comes to advert to that of earth? It is because of the non-availability of specific attainment through the perception of wilderness." The example given herein is not apt to illustrate the change from wilderness to earth, but the conclusion derived is remarkable. It says:

> As for example... in the same way, this is wilderness; this is a tree; this is a mountain; this is a dense forest with blue shade. Should anyone meditate on the wilderness-perception in that way (as given above) even for a hundred times, he will obtain neither the upacāra (access state), nor the samādhi (final state). On the other hand, if one does the preparatory work (in the shape of) earth-kasiṇa as a regularly performed kammaṭṭhāna, he can obtain trances... in the earth-perception...

The hypothetical exposition given herein was not necessary, because the Master himself has taught us to go forward, leaving behind the wilderness-perception and organise the earth-perception. But there is always the possibility of taking the actual situation as a pattern and organising the form trance independently of the contemplation on voidness herein. For we do not let vitakka dwell in outside objects, when we organise such a form trance. But Buddhaghosa's method is to organise such trances on the counterpart sign of a kasiṇa. We have however shown above that the kasiṇa-method was a later invention or introduction and not current in the Master's time.

To resume the topic, the Master says:

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"And further again, Ānanda! the monk, not adverting to the perception of human beings (and) not adverting to the wilderness-perception, attends to the singleness (voidness) arisen out of earth-perception. In (this) earth-perception his mind takes joy, pleasure, rest, and satisfaction. As for example, Ananda! a large ox-hide be well stretched with a hundred spikes and made without wrinkles. In the like manner also, Ananda! the monk, not adverting to whatever are the ups and downs, river-beds and obstructions, stumps and thorny bushes, mountains and rough places of the earth, attends to the singleness (voidness) arisen out of earth-perception.

It is plain that the ox-hide has been brought in to exemplify the flatness of the earth, and is not to be taken as a regular device for practice. There is no hint for gazing at the stretched hide and learning its sign to recall the after-image at leisure. Even if such a hide be taken as a prototype of later smaller devices, the emphasis on the subsequent passage leaves no doubt that we are told to contemplate directly on the earth. Nevertheless we must give full credit to those ancient elders who devised, or adapted the original device to such a systematized device of kasiṇa practice. Our thanks are, in no less degree, due to Buddhaghosa who reproduced the old tradition in such a readable and comprehensible form.

It is with this understanding that we are going to treat each kasiṇa with available instances from the text and the commentary. By our common sense we know that it is much easier to learn a uniform and unvariegated small circle than to contemplate on a wide expanse of elements and colours unaided and ungraduated. The classical devices of observations on respiration, body, feeling, mind, and dhammas, together with those on disagreeables, are undoubtedly very popular and have been dealt with in the previous phases of this research. They cannot of course be replaced by kasiṇas; for they are fundamental in the Buddha's system of meditation.

But the kasiṇa method of developing our inner faculties will be surely required at least to organise the supernormal powers and even knowledge. Following the ancient custom and the

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Master's dictum, we must not appropriate any success or achievement, howsoever little, to ourselves, without paying our gratitude and acknowledging our indebtedness avowedly to whomsoever both of these should be due.

Organisation of Earth Kasina

We have already devoted a chapter under "Meditation on Earth Kasina"[3] in the first phase of this research and also reviewed it in the section of "Survey of Earth Kasiṇa" in the second phase. The Kasina on earth was previously described in connection with the organisation of the form trance. As we have reminded the reader in the foregiong section "Buddhaghosa on Counterpart Sign" of the passage given in the "Kasiṇa Type" in the first phase, the reader will not fail to see that the supernatural potential facet of this practice should have been well reserved, as we did, for this third phase. Had we treated this aspect also in the previous phases, the reader would have missed the natural organisation of form trance and been confused with this practice unnecessarily.

Moreover, the purpose of this research is not only to tread the path of a researcher, but also to unearth the well-nigh hidden and little-understood practices and to present them in a workable system. The first step to meditation is certainly to read something about it, and a similar step to its practice is probably to put it to a critical test. The quest after "What is good?" by the Bodhisatto was, in a way, a critical approach of his towards the truth. A similar approach of ours would perhaps be to put it to a practical test. The aim and objective of this twofold purpose have been guiding our endeavour to unfold the Buddha's system of meditation as best we can.

The artificial type of earth kasiṇa is fully dealt with in the 4th chapter of the *Visuddhi-magga* covering 34 pages. Compared to the long chapter, the ten pages of section one in the 8th chapter of *The Path of Freedom* (*Vimutti-magga*) treating of this subject will appear much smaller; but the treatment is adequate for practical purposes. It the absence of authoritative sources other than the above works, we have to make a critical study of what is given in them in order to make this little-used practice acceptable to modern taste once again. In addition to

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this we shall have to make some plausible suggestions and also to adapt the stipulated specifications to suit our present environment and situation.

Evidently Buddhaghosa is quoting the short instruction, preceded by the phrase 'vuttam hetam', meaning 'for it is said', from the old commentary. It is a pity that he does not quote fuller details from the same old source. We do not know how far he is giving us the old matter and how much he is writing his own. The learned Bhikkhu Ñaṇamoli has quoted, in the foot-note to this passage, a long paragraph from the sub-commentary, Paramattha-mañjūsā, or Mahā-ṭīkā, of Dhammapāla. It is given at pages 126 and 127 in his translation of the *Visuddhi-magga, The Path of Purification* (1956 A.D.).[4]

The paragraph in the foot-note adds nothing new excepting a little different meaning of two terms, viz., akate (not made up) and 'suppa-matta' ('bushel'-size). The phrase 'not made up' is explained as "in a disk of earth consisting of an ordinary threshing-floor disk". Buddhoghosa explains it as "on the not-made-up earth (that is,) on a ploughed field or on a threshing ground." The size of a kasiṇa is linked either to a 'bushel' or to a 'saucer' and as such the bushel and the saucer should be taken as of equal size. But the sub-commentator says: "But some say that . . . and that 'the size of bushel' is larger than that (of a saucer)." It is true; but these two things are given here for their circular size and not for their size in area.

Such intricacies might have probably prompted another scholar, Dharmānanda Kosambi, to write in the preface to his sub-commentary *Visuddhi-magga Dipikā* as follows:

> The *Visuddhi-magga* is itself a commentary . . . So there is no need of an elaborate commentary on it such as the *Paramattha-manjūṣā* of Dhammapālācariya, which has not made the study of the *Visuddhi-magga* itself easier. Although I have followed it in many places, I have avoided its method. Occasionally, I have pointed out its defects, but refrained from detailed criticism . . .

It is plain that mere exegetical intricacy and dependence will not lessen our practical difficulties. The 'trial and error' method

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of the Bodhisatto will have ultimately to be adopted in this seemingly bizarre field of kasiṇa practice for gaining supernormal powers.

> The old instruction quoted by Buddhaghoṡa is as follows:
> For it is said—one, learning the earth kasiṇa, grasps the sign in earth, made up or not made up (prepared or unprepared, artificial or natural), with ends not without ends (terminated not unterminated), with edges not without edges (demarcated not undemarcated), with a path not without a path (around, most probably rounded not unrounded), with limits not without limits, the size of a 'suppa' (a round shallow basket used for winnowing husks from grains) or the size of a dish (round, or a large saucer).

Buddhaghosa writes that the size of the suppa or the round dish is meant to be a span and four fingers' breadth across, and that the rest of the pairs is told for delimitation.[5]

He leaves the unprepared earth, such as a ploughed field or a threshing ground, for meritorious persons alone. And he cites the example of a certain monk, named Mallika-tthera. This elder monk, while looking at a ploughed field, got the (counterpart) sign and . . . attained arhatship. By the way the Shākya Prince was also looking at a field being ploughed, when he obtained the form trance under the rose-apple tree in his homeland. It appears that the ploughed field is an excellent support for meditation. There is no reason why such a field will not yield even now the fruit of meditation obtained by the merited ones.

He speaks of two kinds of earth kasiṇa; one of them is portable and the other is fixed on the ground. The size of kasiṇa is the same in both the cases. It is a span and four fingers' breadth (exactly a foot of twelve inches) across. The shape of kasiṇa is round. Although Upatissa says that "it may be circular, rectangular, triangular or square", he finally submits his concurrence to "the principal teacher's instructions" that "a circle is the best". He further says: "The maṇḍala may be made on cloth, on a board or on a wall. But it is best on the

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ground. This is the teaching of predecessor teachers." This gives us a greater latitude for selection.

The kasiṇa surface should be level and smooth. It should be free from four kasiṇa-defects such as blue, yellow, red, and white colours (and their mixed hues). For each of one of these four colours is separately taken as a support in colour-kasiṇa. In elemental kasiṇas therefore colour is thought to be a defect, inasmuch as a prominent colour will draw our attention to it away from the elemental kasiṇas. Doubtlessly what we see must have some shade of colour, dull or faint; but still we have to select such a colour of earth as to give us a perception of earth commonly seen and found. There are varieties of earth, such as black, yellow, red, and white ones; these kinds of earth are to be discarded for earth kasiṇa.

Buddhaghosa suggests "a kasiṇa to be made up with the dawn-coloured (or ruddy) earth like that of the Ganga". This Ganga is a river in Ceylon named Rovana (Kosambi) or Rāvana (Nanamoli) both citing from the said sub-commentary. It says: "The earth in the place of the banks (of this river) cut off by the current of the river is dawn-coloured." Obviously the kasiṇa practice of this type must have been introduced in Ceylon, as otherwise the colour of the earth commonly found could not have been described as of dawn (or ruddy). Except it be for a beautiful dawn-colour kasiṇa, he cannot suggest such a dawn-coloured kasiṇa for our earth-kasiṇa to us.

Not only our savant, but Upatissa also says the same thing. For he says:

> There are two kinds of earth. 1. Natural earth. 2. Prepared earth. Solidity is the property of natural earth. This is called natural earth . . . Earth is of four colours, namely, white, black, red and the colour of dawn . . . He (the novice) should exclude white, black and red . . . By dwelling on white, black or red, he practises colour kasiṇa . . . If it (i.e., earth) is of dawn-colour, he should take that sign.

We shall not however stick to a particular colour of earth. The earth commonly found in one's locality will be necessarily

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convenient; so the colour of that earth might be used provided it is neither blue, nor yellow, nor red, nor white.

The method of organising this kasiṇa had better be revised from the first phase. The common features of kasiṇa practice can be gathered from what has been given in the "General Principles" above. In the following sections we shall however deal with its possible procedures for producing the after-image and checking the counterpart sign when it may arise. Such a practice was seemingly discontinued when more attention was paid to and greater emphasis was put on the philosophical aspect of later Buddhism. And in the meditative field also direct and calmer modes of operation might have received approval in preference to indirect and more energetic ones found in early Buddhism and old tradition.

Method of Learning Earth Sign

We know the earth with its several properties and qualities. If we begin to remember them one by one, we shall be doing a lot of mental speech work through vitakka. Vitakka is one of the five obstructions to trance and therefore our meditation becomes infested with other obstructions as well. In earth-kasiṇa we have a small sample of bare earth before us. It is a tiny circular field one foot across through the centre from border to border. When we cease to speak in the mind, vitakka gradually ceases to arise and we begin to see the kasiṇa clearly. At the same time we know and keep on knowing that the earth is before us. Not to forget this concept, Buddhaghosa advises us to repeat the appropriate name of the earth, such as earth, land, ground, etc. There is however no need to repeat any word as an incantation. If we stick to the concept of earth, it will be enough. For, when we are upon the ground, we know all the time that we are upon it without repeating its name.

We grasp the sign of the earth-kasiṇa through its colour and the percept or concept of earth. The colour is not our main concern; it is taken only as a secondary means to grasp the sign of earth. We are not sitting upon the colour of the earth, but upon the earth. The colour itself rests upon the earth of kasiṇa. For this earth only we are not releasing the colour. We see the earth but only through some colour, faint or dull. When

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we inspect a plot of land, we generally miss its colour and see only what we were interested to see therein. Similarly we are attempting to learn the earth sign only and not its colour and other properties.

The learning of earth sign means to grasp something out of the earth-kasiṇa. We have learnt and have been learning many things through the eyes. Now the kasiṇa before us is not different from the things already learnt. It is simpler, smaller, and more uniform than them. But we have to learn it so well as to be able to reproduce it vividly in the mind afterwards. This is the main difficulty we encounter in this practice. The capacity to do so may differ from individual to individual, but it cannot be nil in any one of us. When we look at earth-kasiṇa, we see it; while we see it, we must be learning something of it. If we can learn it. we are taking some sign out of it. The test of such a process is of course a reproduction of an after-image of the earth-kasiṇa.

So long as we are looking on at the kasiṇa, we seem to remember it. This shows that we were learning it all the while, but not quite efficiently. We shall have therefore to adopt the method of trial and error until we produce the vivid percept afterwards without the aid of the kasiṇa. There may come up many tricks to help us in the practice, but the best of such tricks woud be the meditative one.

The huge store of knowledge acquired by us shows that our capacity of learning and retaining it is very great. The retention of visual signs might have been less efficient but never ineffective and inoperative. Our quick recognition of persons and things at first sight proves that they, that is, the signs possessed by them, were sufficiently learnt by us, through our visual perception, previous to such a recognition of them. The degree of intensity of recognition of course differs, but such a difference might have been due to factors, such as interest, love, hatred, curiosity, singularity, reverence, etc., at the time of learning them. Hence Buddhaghosa emphasizes the motivation of higher interest in kasiṇa practice.

The devotees of deities in the orient practise meditating on the visual forms of the latter. Some of the former are reported to have seen the divine forms of the latter in meditation. Such

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later forms may be equated with the counterpart sign of the original visual device meditated upon. Although comparatively difficult, an intensified motivation might have made such a visualization possible. Compared to such a complicated device, the small, uniform, and unvariegated device of kasiṇa must look simple, easy, and encouraging. What is needed in such an enterprise appears to be some confidence is our own capacity to learn a visual device. Buddhaghosa says that the learned sign, or the after-image might appear after a hundred, or a thousand, attempts. Supposing an attempt lasts for five minutes, the upper limit of a thousand attempts would not exceed eighty-four hours, or six weeks at the rate of two hours' practice a day. The lower limit will be reached in three weeks, a little less than an hour's practice a day.

Preparation of Earth Kasina

Upatissa says "On Making a Maṇḍala" thus:

> If a yogin desires to make a maṇḍala on the ground, let him at first select a calm place in the monastery, or a cave, or a place under a tree, or a deserted, covered place unlit by the sun, or a place on an unused road . . . Let him screen the sitting place and exclude the light, . . . Let the circle be flat and full and without markings . . . When it is dry, it should be edged with another colour. It may be of the size of a round rice-sifter, a metal gong and may be circular, rectangular, triangular or square . . . a circle is the best. The maṇḍala may be made on cloth, on a board or on a wall. But it is best on the ground[6] (p.73).

The exclusion of the light is seemingly meant to keep the maṇḍala to its own earth device alone and not to make it a light kasiṇa. The mention of cloth and a board here indicates a portable device, and the three shapes other than a circular one show some variations not found elsewhere. If it may be made "on a wall", the practice might have been conducted within the cell. This instance may help us to practise it within our own room at leisure.

Buddhaghosa, at the beginning of the 4th chapter of his

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work, dwells in a long instruction on the selection of site, resort, and friends favourable to kasiṇa practice. But we shall have to make our own arrangements conducive to calm and quiet seclusion during the time of meditation. He advises us to practise the kasiṇa after food; for it is the time the Master has also advised in all his relevant discourses. Although it may seem strange, the time after a moderate dinner is found to be the best for meditation. With some practice the time proves very favourable; the mind is quickly calmed and quietened; sleepiness soon passes off; mental disturbance does not intervene; a sort of mental equanimity is soon established; vitakka can be gradually checked and vicāra does not become very active. But any time, convenient to one's own situation and circumstances, might be fruitfully utilized. For our own time must be harnessed to our practice; the latter is much more important than the former.

The fixed type of earth-kasiṇa is to be made, according to Buddhaghosa, on the ground. His specification of a kasiṇa is a circle with a diameter of twelve inches. The circle may be marked easily with two nails and strong thread; the thread is to be tied to one of the nails; then the other nail is to be tied with the thread at a distance of six inches; one of the two nails is lightly to be fixed about the middle of the place selected for kasiṇa; the other nail with the thread should be moved smoothly around; this will give us a circle of the said specification. The idea is to make a circle with a radius of six inches.

He further says that the kasiṇa should be made smooth like the surface of a drum. One is to sit at a distance of three feet nine inches from the kasiṇa circle, one's seat being one foot high above the ground and well-covered. This position will give us a comfortable bend of the eyes at 45 degrees, or half a right angle. In this position the direct distance from the eyes to the kasiṇa will be about five feet and four inches. Since our savant is very particular about the distance, we must follow him. His reason is:

> If one sits farther than this, the kasiṇa does not appear clearly. If (one sits) nearer than this, the defects of the

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kasiṇa are seen. If higher than this, one will have to look down (at the kasiṇa) by bending the neck low. If lower than this, the knees ache.

So he is giving us advice from his own experience.

But the seat mentioned is not higher than one foot and its covering. Since we cannot conveniently carry about such a sitting stool, we shall have to adjust the seat in such a way as not to affect either the direct distance or the angle of comfortable vision given above. Obviously one cannot arrive at the desired requirement by standing up or sitting down on a high chair. If we sit down on a seat higher than the specified one, the distance will have to be lengthened as much; but the direct line will also necessarily increase; then the kasiṇa circle will be not large enough to check the marginal view straying outside the kasiṇa. We might, as an alternative, proportionately increase the size of the circle, provided we are careful to situate ourselves at a greater distance from the larger circle.

Buddhaghosa also should have known the alternatives cocerning the kasiṇa size, as mentioned by Upatissa; but the former does not mention them; hence we have to understand that he is not in favour of them. For kasiṇa sizes other than the completely round one will place more than one limit to be coped with in grasping the sign. The circle appears to be a perfect figure for such a purpose, so to say. Moreover, Buddhaghosa is definite that the size of the circle should be one foot across (through the centre, even if the 'suppa' is generally found (in Nepal) to be one cubit (18 inches) across.

One Concept in Kasina

The method of gazing at an earth-kasiṇa gives us one fundamental concept, not found in the said work of Upatissa. Buddhaghosa says: "Neither the colour (of earth-kasiṇa) should be viewed, nor the characteristic attended to. But without leaving the colour, the colour being made dependent, and etting the mind in the prominent (earth) concept, one should keep it (kasiṇa) in mind." When we look at any piece of ground, it is always of some colour; but the colour is dependent on it; the colour itself is not earth, nor the ground. We are looking at the kasiṇa, which is actually a small piece of earth;

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we cannot find any spot of ground devoid of colour; but we are concerned with the earth as a kasiṇa; we want to perceive the earth; but the colour appears before our eyes. So the colour of the earth kasiṇa is to be left off, ignored, and not adverted to as much as we can.

Again the earth has many characteristics, properties, and qualities. We are not going to cogitate over them in this practice. What we are interested in is solely the earth itself by means of the earth kasiṇa. This is not possible without taking, in mind, the concept of the earth presented in the kasiṇa. The colour is merely a secondary quality depended on the earth. With the nominal help of such a colour, we want to perceive and thence conceive the earth as a flat, smooth, and unvariegating expanse. Thus in the earth-kasiṇa we try to look at the kasiṇa earth through the superficial colour. This is why our savant worries so much over the selection of earth colour.

A little further on, while describing the appearance of the counterpart sign, our savant says:

> "When the learned sign (after-image of the earth kasiṇa) is produced . . . and contemplated upon . . . and the mind becomes concentrated through the access samādhi, the counterpart sign arises . . . It however possesses neither colour, nor "saṇṭhāna" (Samsthāna is Sanskrit, constituent composition) . . . For it is merely a 'saññajam" (born of perception or consciousness) one and only a form of appearance, possessed by one who has obtained samādhi.

This passage has been quoted in a similar connection elsewhere and also here in order to elucidate the topic treated of herein.

If we consider both the above instructions of our savant, it becomes clear that the colour of the kasiṇa is not to be viewed. It is however helpful to perceive the kasiṇa earth forming a concept of earth in the mind. When the earth-kasiṇa is later recalled and meditated upon, the resultant phenomenon is said to appear in a colourless form. The concept of the kasiṇa earth during the time of learning will be closely linked with its

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colour. But, when it later on suddenly appears in a colourless form, the phenomenon will seemingly appear as a concept of self-luminescent expanding earth.

It is colourless, because it is a conceptualized earth. It is self-luminescent, because it is a concentrated state of the mind. For an approaching (access) state of samādhi often displays a phenomenon of light, as we have already discussed in the chapter "Phenomena of Light and Forms in Meditation" in the second phase of this research. So Buddhaghosa advises us to concentrate on a single concept of the kasiṇa earth. It will be still clearer in organising the manifestation of earth, when we shall be dealing with the uses of such kasiṇas. The learning of kasiṇa therefore becomes practically simple and the mental exercise apparently minimized.

NOTES

[1]Maṇḍala—The Pāli Text Society's *Pâli-English Dictionary*, published for the Pāli Text Society by Luzac & Company, Ltd., London, reprint 1966, "Kasina Mandala", p. 201.

[2]Samādhi-magga—This book is in Gujarati, written by Dharmānanda Kosambi and published by the Gujarat Vidyāpitha in 1925. The extract from the book translated here is taken from p. 97 thereof.

[3]In the system of meditation dealt with in the *Visuddhimagga* by Buddhaghosa, the "Earth Kasiṇa" is the basis, upon which he develops his method of organizing the rest of the kasiṇas and form trances and even formless ones. This topic is fully treated of in the chapter named "Meditation on Earth Kasiṇa" in the first phase. Briefly stated, this is a system of meditation to be developed by gazing at a circle, one foot in diameter, until an after-image can be vividly realized in memory. This after-image is said to be replaced later by the counterpart sign arising out of this after-image. This counterpart sign can be further developed to produce different facets of yogic phenomena. As a matter of fact, this kasiṇa practice is decidedly characteristic of the later Theravāda tradition of meditation.

[4]*The Path of Purification* (*Visuddhi-magga*) by Bhadantācariya Buddhaghosa translated from Pāli by Bhikkhu Ñāṇamoli. Published by R. Semage, Colombo, Ceylon, 1956. Foot-note to the sentence 'For this is said', at pp. 126 and 127.

[5]Delimitation means 'Paricchedatthaya' in Pāli. The pairs of words given above in this very paragraphs are obviously meant to delimit the appliance of the earth-kasiṇa. The purpose of making such an artificial earth-kasiṇa is to provide the novice with a flawless perfect piece of

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ground to represent the earth. For this reason the kasiṇa should be of a circular shape, not larger than one foot in dismeter, well bounded with some marks on all sides, and of uniform earth colour. This kind of instruction is contained in what Buddhaghosa cites herein as an old (untraceable) authority, simply by the phrase 'vuttam hetam' (for it is said) ". . . the sign in earth (earth-kasiṇa) prepared or unprepared, terminated not unterminated, demarcated not undemarcated, rounded not unrounded, limited not unlimited." Except for the words 'or unprepared', the rest of the words show that the earth-kasiṇa is a well prepared appliance. The words 'or unprepared' however imply a natural earth and not an artificial spot.

[6]On the ground—This quotation is taken from page 73 of *The Path of Freedom*, (*Vimuttimagga*). *The Path of Freedom*, by the Arahant Upatissa, translated into Chinese (Gedatsu Do Ron) by Tipiṭaka Saṅghapāla of Funan, translated from the Chinese by the Rev. N.R.M. Ehara, Soma Thera and Kheminda Thera. Published by Dr. D. Ronald D. Weerasuria, Balcombe House, Balcombe Place, Colombo 8, Ceylon, 1961.

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IX

Visualization of Kasiṇa

Vyasa on Visualization

ALTHOUGH THE kasiṇa and its signs are not mentioned in the *Yoga-sūtra* and its commentary, the description of meditative absorption *with* or *without* vitarka and vicāra given by Vyāsa appears to throw some helpful light on the former. According to the 32nd sūtra of the first part, the exercise of concentrating the mind on a single support is necessary for the elimination of the principal impediments to trance. There are seven such supports described in seven sūtras numbered 33rd to the 39th. Two supports out of them, the 35th and 36th, have already been explained in the relevant connection; two other supports are interesting and will be taken up later in appropriate contexts.

The commentary on the 41st sūtra defines the "samāpatti" type of samādhi, also found but slightly differently denoted in the Buddhist sūttas. We are going to consider the relevant portions of the commentary on the 42nd and 43rd sūtras in the above context. Vitarka (vitakka in Pāli), as a factor of samādhi is cursorily and briefly explained by Vyāsa in the 17th sūtra. But he has fully explained the term in these two sūtras. He says that the samādhi with vitarka is mixed with three things connected with vitarka. They are "the name of the object', the object itself, and the knowledge of the object". They are taken

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as one and the same, when not discriminated. When they are discriminated "the word (name) is different (from the other two); the object itself is different (from the other two); the knowledge (of the object) is different (from the other two). Thus the ways of determining their own nature are different."

For example, the cow herself is different from the word cow; but the word cow is very often mixed with the object, that is, the cow. We look at the cow; we see her; but the cow is mixed with our mentally naming her as the cow; we do not see the object of the cow alone free from the name. Similarly, when we look at the earth-kasiṇa, we see it; but the kasiṇa is mixed with its name also; we do not see the kasiṇa alone free from its name.

Again, the object of the cow is mixed with the idea of knowing her. The knowing is different from the object known. The channel of knowing obscures the object; for the object itself cannot appear constantly, if the channel of knowing is attended to very often. In short, the name, the knowing, and the object are all mixed up in the cow, so that our cow becomes an idea of three different things mixed up interminably. Similarly, the kasiṇa also gets mixed up with the name, the knowing, and the object of the kasiṇa itself.

Vyāsa further says that such a mixed up samāpatti is called "sāvitarka" or with vitarka. When the remembrance of word-significance is renounced and the mind purified, the object then appears established by its own nature only in the meditative higher knowledge devoid of other mediate knowledges gained through study and inference. This is the "nirvitarka" type of samādhi. This is the absolutely pure perception. And this is the source of knowledge obtained by study and inference.

When the remembrance of mediate knowledge is totally removed, then the knowing remains; this knowing is mistakenly taken to be the seer himself; so this knowing that is taken to be the seeing person is to be removed (ignored). Then the higher (meditative) knowledge absorbed in the nature of the grasped object assumes the form of the object only; it is immersed in the grasped form, as if the former is lost in the latter. This is the trance without vitarka. The vitakka-less (in Pāli), or nirvitarka (in Sanskrit), samāpatti or samādhi is,

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according to the old tradition (in Sūtrapātanikā; mentioned in the *Bhāsvati-ṭīkā*), organised (on the gross object) as one intellectual concept. Thereby it becomes the unified entity of the object; it is thus a specific entity (formed) of the collection of atoms.

Further on Vyāsa refutes the theories of atomists and idealists in order to prove the existence of different entities as held in customary uses from the realistic point of view. We have, however, at this stage, nothing to do with any doctrines that may divert our attention from our pursuit of yoga, or meditative potentiality. For these doctrines are not needed for the practice and development of yoga, meditation, trance, supernormal power, and even knowledge. The exercise of subtle doctrines may indeed sharpen our intellect; but in the earlier stages of yogic practice such an excursion on intellectual delights may not help us materially.

Thus Vyāsa gives us a method of visualizing the object of meditation that may materially help us in organising the kasiṇa. We can very well apply the instruction, on the samāpatti with and without vitarka, to our kasiṇa visualizing samādhi. The word, or name, or mental speech, touching the kasiṇa, can be soon made to stop, cease and not to arise. For the series of moments engaged by us in mental speech obscures the kasiṇa and hinders out learning it. When we are trying to grasp the concept of the kasiṇa-earth together with the earth-colour of the kasiṇa, the mental speaking will surely divert our attention from the main purpose.

The repeating of words, such as earth, ground, land, etc, will never give us the trance without vitarka. We are to conceive it without repeating the name. At the least tendency towards mental speech, we shall have to check it by attending to a silent gaze at the kasiṇa. When we have succeeded in ceasing to speak in the mind, we should try to concentrate our mind on the kasiṇa sign alone without giving attention to the channel of gazing.

It is difficult to distinguish the act of gazing at, seeing or knowing the kasiṇa from the kasiṇa itself. Vyāsa has given us a clue to differentiate it from the mixed perception of the thing perceived. He says that the channel of knowing (or seeing) is

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to be removed as if the knowing is the knower himself. From the view-point of yoga philosophy, the knower is real and true and therefore can never be eliminated. But the knower, the knowing and the known are intimately connected. So, when we obtain the vitarka-less samādhi by visualizing the kasiṇa alone, the seeing is checked, while the seer seems as if he is also checked. Hence we have to check the seer in order to stop the seeing.

The perception—"I see the kasiṇa"—is a mixed one. In order to stop "seeing", we are to check the idea of "I see". From the realistic view of yoga, the stopping of the mixed idea of "I see" will result in the stoppage of "seeing", but "I" (ego) will only seem to be checked. For "I" can never be checked. So we should direct our whole attention to the kasiṇa alone, by ignoring or forgetting that "I see". Such a concentration is, Vyāsa says, almost normal and should not be difficult even for us. The clue is very useful for this type of samādhi. And the visualization of kasiṇa must help to recall the after-image and bring about the counterpart sign as well.

Dream-based Contrivance

We should not ignore contrivances accepted and described in any reliable system of meditation in the field of supernormal powers, provided these devices are calculated to lead one to a goal which in morally good and spiritually divine. We cannot however indulge in any practice smacking of black magic, witch-craft, exorcism, etc., condemned in all the principal religions of the world, not sanctioned by any moral code of the community or social circle, and prohibited by the law of the land. Such powers, even in their initial stages, should not be disclosed to others not acquainted with them. These are not to be utilized for purposes other than higher spiritual objectives. Any move towards commercializing them should be nipped in the bud. We have to remind ourselves of such universal rules observed by yogis, applied meditationists, and powerful saints and arhats, as often as needed.

To resume the topic, the 38th sūtra of the first part gives, as one of the contrivances for mental concentration, "the support of the dreaming and sleeping conceptions". The sleeping state

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is explained in the 10th sūtra and has also been dealt with in previous phases of this research. Such a state is a particular kind of mental formation, not a total absence of it. The remembrance of this state after awakening from it shows that the sleeping state was actually experienced during sleep; the experience left the impression corresponding to it in the mind; this impression gave rise to the remembrance of sleep in the waking hours. It is thus a mode of mental formation to be checked in samādhi as other formations.

As a contrivance for concentration, the sub-commentator, Miśra, takes this sleeping state to be of the sāttvik, or excellent, category. He says: "The knowing cannot be realised without the known: but (here) the known (object) also is made to be realised." For the knower (subject), the knowing (channel of sense), and the known (object) generally go together. As described above, we have to remove the idea of both the knower and the knowing in order to stabilize only the known in the trance without vitakka.

Now the contrivance of using the perception of dreams for concentration; the sub-commentator, Vācaspati Miśra, records what appears to be his own dreaming experience. As such, it is remarkable; for he speaks of a dream, in which a very fascinating divine image appears endowed with soft touch and sweet smell. The latter two sense-perceptions of touch and smell can be regarded as extraordinary in a dream. Vyāsa, commenting on the 11th sūtra, says that in dream there is the remembrance of the imagined and that the remembrance is predominant of the object. But the sudden appearance of dreamland is not explained satisfactorily.

Extraordinary Dreams

Dreams are not generally given importance in any religious or philosophical books and literature. These everyday phenomena are not given any significance in Buddhism either. It is plain from the 162nd verse of the Aṭṭhaka Vaggo in the *Sutta-Nipāta*, among other like references in the canon and commentary. This verse was presented here, as an example, because we have its commentary in the *Mahā-Niddesa* included in the *Khuddaka-nikāya*, as its 11th book. The text prohibits any

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monk from taking to the professing of telling the meaning of dreams as done by the practisers of Āthabbaṇa, etc. in half a verse; but the textual comment occupies two full pages.

The readers of dreams, it says, tell the significance and result of dreams seen at different times of the day and night. They also tell the result on seeing it while lying in the different positions of the body. They tell different results for seeing

> the moon, the sun, the ocean, the Sineru the king of mountains, the elephant, the horse, the chariot, the infantry (foot-soldiers), the army-array, the beautiful compound, forest, land, and pond. In this manner the readers of dreams explain the dream.

This passage shows that the nature of dreams has not changed much since. Further on the comment says that such a thing should not be learnt, nor practised, nor used.

Nevertheless there are a few suttas and jātaka-tales that tell us the serious significance of great dreams.[1] One of them is the Mahāsupina sutta of the *Aṅguttara-nikāya* (5.20.6). The Bodhisatto says to the monks that he saw, before his enlightenment, five great dreams. He himself tells the significance of each of the five dreams. The significance was however the fore-sign of his achievements concerning the peerless enlightenment, the preaching of the eightfold path, the conversion of many household lay disciples, the realisation of peerless liberation by his order of monks, and lastly his obtaining and properly using the necessities of mendicant's life.

The commentary on this sutta gives us some idea of dreams, their causes and effects, as an introduction to these five great dreams. The same idea is found in the commentary of the Ñāṇa (knowledge) Vibhaṇga, the 16th one, of the second book of the *Abhidhamma*. It is also described, by Nāgasena, in the 8th vaggo of the chapter of *Milinda's Questions*. We find a mere mention of "dream" in two places, and a few words about it in the ninth chapter of the *Visuddhi-magga*. In the *Vimutti-magga*, Upatissa says nothing about dreams, excepting a mere mention that "to interpret dreams" is a wrong way of earning one's

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livelihood. The *Nidāna-kathā* also corroborates the five great dreams without describing them.

The above-mentioned commentary on the *Anguttara-nikāya* has an interesting tale to tell about the time the Bodhisatto saw these dreams. It says:

> When was it that our Bodhisatto saw these dreams? It was (when he thought)—'Tomorrow I shall become the Buddha'—on the fourteenth of the (bright) fortnight at the time of the night becoming clear. Some also say that it was on the thirteenth.

Then he took the celebrated rice well-prepared in milk and offered by Sujātā. But the Nidāna-kathā says: "Bodhisatto, having seen the five great dreams in that night time and comprehending (the significance of) them, came to the conclusion: "Without doubt today I shall become the Buddha." After the passing of that night he sat under the tree where he was offered the milk-rice by Sujātā. So the dream must have appeared in the early hours of the morning of the 15th or the full-moon day.

The interesting tale is the deliberation he made after he was awakened from the dream. The commentary continues:

> Having seen these dreams, he sat up and was seated in a cross-legged posture and thought:—'If I had seen these dreams in Kapilavatthu, I would have told them to my royal father. If my mother had been alive, I should have told her. In this place there is none to foretell them. I will myself comprehend them.

Such a deliberation might have been made owing to the old tradition. For Nāgasena answers Milinda's supplementary question thus: "No, Mahārāja! not that mind knows that such an effect will come out (of the dream) beneficial or harmful. When the sign (the dream) appears, one tells it to others. Then they tell the significance" (of the dream). Such a tradition has not yet died out in the orient, or indeed even in the western world.

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Bodhisatto's Dreams

These five dreams are found in the above sutta and are particularly mentioned as the five great dreams. But they are not mentioned in the autobiographical suttas of the first two Nikāyas. Strangely enough it is missed or deleted in the relative account of the *Lalita-vistara*. Instead, the 21st chapter on the worsting of Māra gives thirty-two terrible dreams seen by him after the Bodhisattva had intimated to him, through supernatural means, his intention of attaining deathless liberation and of leading others also to it. Probably it was thought unbecoming to the 'Buddha in the making' to be seeing dreams on the eve of the attainment of the Bodhi. For the above-mentioned two commentaries say that the Buddhas, Paccekа-Buddhas, and liberated ones do not see any dreams.

The idea of intimation to Māra is novel; but it is in conformity with the customary rule followed by the Master. After a long sojourn at a place of residence, he used to tell the principal host that he would be soon leaving the place for his cārikā (travel) elsewhere. And now, because he was leaving the regions of desire, it appears to be proper that he should inform the controller of such worlds. The second purpose is strategically appropriate to his genius. He thought that, if the most powerful being of the heavens be once defeated, all the beings of such regions would accept defeat at his hands without any struggle.

We read in the said chapter of the *Lalita-vistara*:

> Now verily, O Monks! it occurred to the Bodhisattva, when he was seated in the Bodhi platform: here verily in the elemental sphere of desire Māra, the evil one, is the overlord, the god, and the controller. It is not becoming to me that I should enlighten myself with the peerless and most perfect enlightenment without his knowledge. Why should I not give a blow to Māra, the evil one? when he is defeated, all the heavenly beings roaming in desire will become controlled, and thereby the retinue of Māra also (will follow suit).

We have cursorily touched on the legend of Māra in our previous phase, and seen that this enigmatic being is indeed slippery even in the textual accounts. In the seemingly earlier

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legends he appears to be a real person or individual even to the Master himself. In the comparatively later discourses he is multiplied and identified with many erroneous dhammas grasped with craving and ignorance. So the earlier and the later accounts seem to contradict one another. The enigmatic feature of this question suddenly poses itself, when the same personified being appears before the Master to remind him of earlier pledge in the shrine of the Cāpāla a few months before the great passing away of the Master.

No such person is mentioned in the *Yoga-sūtra* and its commentaries. The invitation of spiritual beings and the appearance of a subtle-bodied saint in the comments on the 51st and 18th sūtras of the third part respectively are certainly realistic from the yogic point of view. But both of the things are done in good faith and not in a Māra-like intention. The legend of Māra is so entangled in several series of spiritual incidents that, if we remove it from the picture, the incidents will also have to be adjusted arbitrarily. None of us is competent enough, with our incomplete knowledge of original textual organisation, to make such adjustments.

To resume the topic, the Master recounts the five dreams one by one to the monks. This is the first dream:

> This great earth was (became) the great bed; the Himālaya, the king of mountains, was (became) the pillow; the left hand was put down (spread) on the eastern ocean; the right hand was put down (spread) on the western ocean; both the feet were put down (spread) on the southern ocean.

It is as if the Bodhisatto appeared to lie flat on his back with his head to the north, his left hand to the east, his right hand to the west, and both feet to the south. His body assumed such a large dimension that it covered the whole earth between the great Himālayas to the north and the three seas or oceans in the other three directions, east, west, and south.

In such a position, the face is turned towards the sky. But he does not appear to see either the sun or the moon and the stars in the sky. So it was a sky of dreamland. The extensively flat surface is also suggestive of the earth-kasiṇa. Were he to

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turn towards and lean on the right side, it would be like the position he took at the time of his passing away; his customary position for resting and sleeping would not differ much from this. He would not however lie on his back for sleeping, as such a position is denounced in a sutta and a commentary. The dream is significant of his mental disposition as well. We have no information about his dreams other than what we read here.

The second dream is as follows: "Tiriyā (dabbha, kuśa, a sacred grass), a kind of grass, rising up from the navel, was established far above the sky." In the creation myth we find that there sprang up a lotus root from the navel of the primordial God and reached the surface of the ocean. The top of the lotus root flowered into a lotus; upon this lotus the primordial Brahma was born, who created the existing world. The myth is found in several mythological scriptures. In Buddhistic suttas, however, the Great Brahma is said to have descended from the higher brilliant region into a spacial region of heaven uninhabited by any creatures, human or divine. All the classes of Brahma were formerly men, according to the Master. The primordial Buddha is accepted only in some Mahāyāna scripture and not in the Theravāda school of Buddhism.

The third dream is unique. "White ants with black heads creeping up from the feet covered the legs from the toenails upto the knees." The commentary understands, in the first dream, that the feet were placed not only on the water (of the ocean) but also, going over the whole surface of the ocean, upon the head (under part) of the cakka-vāla (world-system) beyond the ocean, eastern, western, and southern. Hence the idea of ants was not incongruous. Its uniqueness is its significance.

The fourth dream is: "Four birds of different colours (blue, yellow, red, and white ones, in the commentary) coming from the four directions and falling down upon the foot became all white." The last, fifth, dream is also unique: "Over and above a mountain of excrements the Bodhisatto walked to and fro without being soiled by the excrements." The commentary says that the long-lived Buddhas, when seeing the last dream as Bodhisattos, appear to have entered into and sat inside the

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mountain of excrements. The height of such a mountain is stated to be three yojanas in both cases.

Strangely enough, the last dream is still regarded as an indication of the acquisition of food in the near future. The significance of these dreams was deduced by the Bodhisatto himself. It was fully secured throughout his long monastic life. The sudden appearance of these dreams was taken by the Bodhisatto for the indication of his future career and was not contradicted by the Buddha. For, although the text of the sutta does not state the place and time of this discourse, the commentary says:

> After the attainment of the enlightenment, and gradually resorting to and dwelling in the Jeta forest (Sāvatthi), the Buddha began this discourse before the monks in order to expand the five great dreams seen by him in the time of his makuḷa (budding) buddha-hood.

Reading of Dreams

Oneiromancy and divination of any kind as a profession for monks are condemned in Buddhism. But we see the custom of reading bodily signs and astrological signs in full swing in those early times. From the time of his entry into the womb to that of his disappearance into Nibbāna, expert diviners are said to have marked his signs. His bodily signs heralded, so to say, the real knowledge within him. Among such sign-seeking people, the manifestation of supernormal powers would be demanded as a follow-up. The Buddha himself probably would not have thought his knowledge perfect and complete, had he been less confident of such powers residing within him.

He is said to have descended from the fourth heaven to his mother's womb in the shape of a young elephant, according to the statement given in the beginning of the 6th chapter of the *Lalita-vistara*. The elephant was white in bodily colour; the head was red like that of an indragopaka (an insect with a red head seen in the rainy season); the tusks were streaked with gold and six in number. Māyādevi saw the dream of "a prominent elephant entering the womb sportively; it looked like

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snowy silver; it had six tusks; its feet were fine; its trunk was beautiful; its head was red."

According to the *Nidāna-kathā*, the white elephant came up from the north. "And holding a white lotus in its silver-coloured trunk, the elephant made a trumpet-sound, entered the golden plane and walked round the mother's bed three times. Then splitting the mother's right side, it appeared to have entered her womb." It was on the full-moon day of the month of Āsāḍha (the third month of the year; July), while the *Lalitavistara* would have it in the full-moon day of Vaiśākha (the first month of the year; May). This dream was properly interpreted by many royal oneirocritics in the city of Kapilavastu and the advent of the future Buddha was correctly foretold.

The Shākya Prince might have been conversant with the science of interpreting dreams. Otherwise he would not have interpreted the sixteen great dreams seen by the King of Kosala, as described in the Mahā-supina Jātaka, the 77th birth-story. It is said that the King of Kosala saw sixteen great dreams in the last part (third part) of the night one day. When awakened, he was terribly scared. The Brāhmaṇa-priests told him that the dream indicated one of the three misfortunes, either the calamity to his kingdom, or his life, or his wealth. To ward off the impending calamity the priests suggested a full-fledged fourfold sacrifice. The king accepted the suggestion. But his Queen, Mallikā Devi, suggested that the king should consult the Buddha concerning counter-measures to the dream to be taken.

The king went to see the Master in the Monastery and told him what he had seen in the dream. The story occupies seven pages. The Master interpreted each one of the sixteen dreams. It however turned out to be the indication of the future degradation of society and not that of the present. The Master also told the king Pasenadi a similar legend that had happened long before in the city of Vārāṇasi (Benares).

So the Bodhisatto was hesitating for a customary procedure only. There was none either to tell the dream to or to interpret it. Under these circumstances he took the five dreams one by one and interpreted them himself. From our modern outlook such hesitation would probably seem strange, uncalled for, or even

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superfluous. But on several occasions before and after the enlightenment, he is reported to have done so. The first dream was interpreted by him as indicative of his attaining peerless perfect enlightenment. As such the commentary has fully explained it. The rest of the dreams logically follow from the first and the commentary therefore refers them to the text.

The second dream was read as indicating his discovering the noble eightfold path and revealing it to all beings, human and divine. The third dream meant that many white-dressed householders would seek refuge in Tathāgata (Buddha) for the whole of their life. The fourth one signified that these four castes, Khattiyas, Brāhmaṇas, Vessas, and Suddas (literally warriors, priests, farmers-cum-traders, and servants) would renounce household life, seek admission into the Order of Monks, and realise the peerless knowledge of liberation. The fifth or last one, indicated that he would be the recipient of all the necessities of a hermit and that he would use them nonattached thereto. The last dream is seemingly unique but even now generally held to be true. The white ants of the third dream are also taken to be indicative of material achievements.

The commentary explains the first dream as follows:

> There, because of its pansophic and panacean quality (or nature), the path of arhatship of Buddhas is called the peerless perfect enlightenment. Therefore, the great earth of the cosmic world-system that he saw as the splendid bed was the fore-sign of Buddha-hood. The pillow of the majestic snow-mountain that he saw was the fore-sign of the omniscient knowledge-pillow. The four hands and feet that he saw as if resting on the top of the cosmic world-system were the fore-sign of the invertible nature of the Dhamma-cakka (wheel of dhamma). The lying flat (on the back and with the face) upward that he saw (in the dream) was the fore-sign of the state of the face being turned upwards of the beings inhabiting the three planes of existence and lying (with the face) downwards. The eyes that appeared to be opened and seeing were the fore-sign of the attainment of the supernormal eyes (eye-sight). The sweep of a single vision (from the lowest hell) upto the highest state of existence

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(Bhavagga, the sphere of neither consciousness) was the foresign of the uncovered knowledge.

According to it, "Only one omniscient Bodhisatto sees these five great dreams, neither the worldly people, nor kings, nor Great Emperors, nor chief disciples, nor Pacceka-buddhas, nor Buddhas." For non-liberated ones only see dreams; liberated ones do not see dreams. The reason is the presence of "vipallāsa" (viparyāsa in Sanskrit, false and erroneous perception) in the former and the absence of "vipallāsa" in the latter.

Support of Dreams

The commentary on the above sutta, and that on the Ñāṇa (knowledge) vibhaṅga, and the 8th vaggo of Milinda's Question deal with the causes of dreams. The causes are said to be generally four. One is physiological or appearing due to bodily disturbances. In dreams caused by such disturbances, one appears to fall down from a mountain, to move through the sky (air), and to be followed by tigers, wild elephants, and robbers. Another is psychological, or appearing owing to a previously being experienced or habitually practised thing. Another kind is spiritual or influenced by spirits with intentions good or bad. The first two types do not turn out to be true; they are found to be false. The last type may be either true or false.

In a number of suttas we find spirits with good intentions giving correct information and right advice to monks, lay disciples, and others on several occasions. Such dreams are said to be true. The commentary on the said Vibbhaṇga cites an instance of a certain elder monk dwelling in the Nāga-mahāvihāra in Rohaṇa (ostensibly in Ceylon). He was firstly, allured in dream by a tree-spirit and afterwards misled by this spirit so much as to get a punishment of amputation from the king. Hence Nāgasena says that these three types of dream are false.

The fourth type of dream is indicative of future events and always comes true. The difficulty for us will be to discriminate the fourth kind among the rest and to interpret that kind correctly. So, divination by dreams will be best left alone, so far as we are concerned. The Master was right in his prohibi-

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tion of oneiromancy as a profession for the monks. Nevertheless we should not ignore this open book of our own mental dispositions. Moreover, any clearly seen dream may help us in understanding the manifestation of our subtle body and its sudden creation of dreamland. All the above sources seem to depend on the process of dream-appearance. He says:

> He who sees the dream, Mahārāja! neither sees it while sleeping, nor sees it while waking. But one sees a dream between the intermediate period when the topor has come over but the bhavaṇga (the deep sleep of the passive mind) has not yet arrived.

He further says:

> The mind overcome with torpor, Mahārāja! is immersed in 'bhavaṅga'. The mind immersed in bhavaṅga does not advert to (any stimuli physical or mental). The inadvertent mind does not know pleasure or pain. One who does not know it gets no dream. When the mind is advertent, (then only) does one see the dream.

After giving several apt similes to illustrate the occurrence of dreams, the savant says that the initial stage of torpor (drowsiness) is the weakness, sluggishness, and inactivity of the body. That which is waking in a scattered manner is the middle stage of torpor. The ultimate stage of topor is the immersing (of the mind) into bhavaṅga.

So he finally says that one who is in the middle stage of torpor and sleeping lightly like a monkey sees the dream. In the 10th simile of the 7th chapter, "Opamma-kathā", we are told that the monkey passes the night in a tree, even if it is overcome by torpor then and there. But we do not know whether the monkey sees a dream. The above two commentaries however discuss the question morally and psychologically as well. Morally considered, one's action in a dream may be good, bad, or neutral. In its effect it is of a weaker quality and not strong enough to initiate any rebirth consciousness. Psychologically, the dreamless state of sleep, or deep sleep, is

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"bhavaṅga; for one sleeps with the bhavaṅga-mind". The mind then does not advert to any stimulus internal or external and is not associated with love or hatred. According to Vyāsa, however, the quality of deep sleep differs. Likewise that of bhavaṅga-mind must differ from individual and even in the same person from period to period. For it is a resultant state being continually modified by registering moments at the end of the cognitive process.

Dreams are, on the other hand, associated with likes and dislikes. In dream, the mental process runs through the mind-door. The basis or analogy of such a process is obviously derived from that of the waking state. So in dreams, the mind adverts to something inner, the javana runs seven moments, and the registering moments occur at the end of the mental process. In our waking state, when we are thinking only through the mind-door, we do the same thing as in a dream. The mind adverts to something inner, the javana runs seven moments, and at the end of these javana-moments two registering moments occur. Then we wonder what the difference is between the two states of waking and dreaming.

Vyāsa, commenting on the 11th sūtra, says:

> In dream there is the imagined remembered (object), whereas in the waking time (state) there is unimagined (object). So far as the remembrance is concerned, the difference is in the imagination in the two states. Moreover, the dreaming state seemingly consists of remembered objects and their impressions. For the said sūtra defines "remembrance, (as) the experienced object limited (by experience)". Commenting on it, Vyāsa says: "Does the mind (then) remember the knowledge or the object? The knowledge attached to the object appears as illuminating both the perceiving and the perceived. It (the knowledge) generates a like kind of impression; this impression is capable of becoming patent through its own effective sign. It (impression) generates (therefore) the similar kind of remembrance possessing both (aspects of the) perceived (grasped) and the perceiving (grasping). Therein the intellect is that which is prominently

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the perceiving; the remembrance is that which is prominently the perceived.

All the remembrances stem from the experiences of all the five types of cognition. "All these mental cognitions give pleasure and pain, and cause delusion . . . and should be checked."

Since we need the simile, agency, and contrivance of the dream in understanding the supernatural phenomena, manifestation, and insight, we were discussing this question from several view-points. While thinking or meditating, we suddenly forget that we are doing so. Then we have either a dream, a trance-like state, or an insight-like idea. When learning the sign of the earth-kasiṇa and recalling its after-image for some time, we may suddenly find the counterpart sign over or without the difficult after-image. Even while concentrating the mind on the support of kasiṇa, we may off and on recognise the sign resembling something different from either the physical support or its copy. Hence the recognition of different mental states is very helpful in basic as well as applied meditation.

If we try to remember and evaluate any clear dream, we shall easily comprehend the nature of our subtle body and mental field. In the Master's system of organising supernormal powers, the first lesson appears to be the separating of the subtle body from the gross one. But Buddhaghosa indubitably advises us to practise the kasiṇa method before practising anything else. There is no doubt that his method is well graduated. We have had a few extra devices including that of dream introduced herein only for the purpose of supplementing his graduated ones. The first dream of the Bodhisatto, as described above, might have probably suggested the idea of an extensive flat earth presented in the "Lesser Voidness" discourse as dealt with elsewhere. The artificial earth-kasiṇa will certainly appear as a miniature of a like idea. As a graduated course, this device, if capable of being extended, should be regarded as an ingenious contrivance.

The vivid conception of dream can be usefully applied to the kasiṇa as well. For while gazing at the kasiṇa, we may imagine it as an object of dreamland. This idea will at least

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check vitakka and make easier the learning and recalling of the sign with the interest of uniqueness. Neither the idea of after-image nor that of counterpart sign should scare us. For both these signs are only our mental formations. The practice of observing the mind, as described in the Second Phase would make it easier. At the same time the observation of feeling described also in the same phase may help one in possessing oneself in dream. In applied meditation the realisation of even a tiny phenomenon may increase our confidence in it.

Alternative Devices

The artificial earth-kasiṇa is best when prepared upon bare ground. For Buddhaghosa asks us to advert to its earthly aspect alone; the colour is to be regarded as secondary and serving as an aid to the main concept ; the flatness of the kasiṇa is also the main aspect of this kasiṇa. When we grasp the earth, we mainly do so by means of its flatness. In expanding it, we have to manipulate this very flatness. The concept of the earth is tangible through this flat aspect. On the other hand colour is not fundamental as flatness in this kasiṇa practice.

So the prepared ground will give us both the concept and the aspect, without the idea of artificiality. The portable kasiṇa, as specified in the *Visuddhi-maggo*, will be awkward as well as inconvenient to carry about for practice. Instead, an earth-coloured piece of cloth with a dozen nails may serve the purpose ; but it will have to be dyed, painted, or brushed with actual earth in order to give us the concept. Another alternative may be an ordinary piece of cloth with a round circular hole one foot across made in the middle. This appliance is to be placed over a spot of prepared ground. Such an arrangement will dispense with the need for making the circle and marking it with borders on the ground every time the marks are obliterated.

After some practice, a broad and long dimly-lighted path might be used, if the kasiṇa spot cannot be prepared and protected as desired. Such a path may give us both concept and the aspect of the earth. The eyes, when directed towards the central or the middle part of the path, may be easily kept

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engaged without wandering from the path. The particular objective is the learning of the sign and the real situation makes the practice interesting also. The ploughed field is taken as the unprepared one and will have many defects for a smooth kasiṇa, while the path or the road will be a sort of prepared earth.

Although the Master taught us to organise such an expansion horizontally and obliquely, the earth-kasiṇa made on the wall may give us the flat aspect, but not the earth-concept so easily. Even if the manifestation of mountains is found in the text and the commentary, the mass and the weight of the earth-kasiṇa, prepared or unprepared, are not conceived in its practice. We are to create, so to say, a flat surface out of the mind. In our ordinary dream, the ground under the feet appears to be the kasiṇa type of earth without mass and weight. Even when we see ups and downs, hills and dales, in a dream, we seem to be aware only of their flat aspect and not their mass and weight.

It is to be noticed that the order of kasiṇas begins from the earth, through water, fire, colours, and light, to the sky (space) kasiṇa. The order appears to be graduated in an ascending easy-to-hard scale. Consequently the earth-kasiṇa must be the easiest of all and we have no cause to be disheartened. Moreover, it is, so to say, a challenge thrown to us by seemingly actually practised elders and not by merely superstitious persons. If any one of us become successful, the rest of us will be greatly encouraged for the unique adventure. With such a hope and expectation it was that this particular phase was begun and also is being continued. Therefore we should minutely examine the procedures of organising the earth-kasiṇa, whether they can be followed, and two signs produced as described by Buddhaghosa.

As discussed in the relevant sections of the First Phase, meditation on the counterpart sign[2] of the kasiṇa brings about the unique state of form trance after some time.

But, according to the relative passages in the *Visuddhi-maggo*, the form trance lasts a moment or two only, ostensibly in the initial stage. To compare it with the analogy of a dream, let us take a situation of our suddenly finding ourselves in a short but clear dream from our waking hours. We lie down upon the bed and pass some time in thinking over something ; torpor

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or drowsiness steals over the body ; suddenly a dream appears. Similarly we are, say, on a comfortable seat and recall the after-sign of a kasiṇa ; the counterpart sign rises out of the after-sign accompanied with the access samādhi ; the access samādhi deepens and suddenly a unique trance of form plane appears.

Supposing the short dream stays a moment or two only and then is lost in forgetfulness, the analogy of trance-consciousness and its fall into bhavaṅga will be plain. This is, the commentarial authorities say, because of the nearness of the bhavaṅga. For example, when a person gets near the edge of a fast-moving waterfall, he cannot keep his footing but loses it over the fall. For the habitual seven moments of "javana" are not uniformly strong; the last two moments are regarded as comparatively weak because of their nearness to the passive flow. And, in any initial meditation, the mind-door comes into operation, through which we advert to the mental object of meditation. Then the first moment is utilized in a preparatory stage; the second in the access samādhi; the third in the "anuloma" (conforming or tending to "appanā" or trance); the fourth in the "gotra bhū" (conversion of mind from the lower into the higher stage). Now there remains only one moment strong enough to stand its ground, while the later two moments will be weaker than the former. This single moment is that of the "appanā" (absorption) in the form trance.

The four previous moments, technically named "parikamma, upacāra, anuloma, gotrabhu", are actually the momentary steps leading to the appanā state of a trance. One need not be very much concerned with such subtle terms not necessarily detectable even by the experienced. If the first moment is thought of as the second term, we shall have only three previous moments and the fourth and the fifth moments will be those of appanā. At the end of appanā, the mind will fall into the passive flow of bhavaṅga. And there will be no registering, that is, 'tadārammaṇa', moments before it. For a trance is mentally so active as to preclude any chance of registering moments. If it lapses, it falls in the passive flow of bhavaṅga. As if, when we get tired of dreaming, we fall into a deep sleep.

It appears as though we are quickly tired in meditating and

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have to seek rest in bhavaṅga. After a long practice, the appanā moments will be sure to increase so that we shall be able to organise a trance for longer and longer periods of time. Even the Cessation of Feeling and consciousness is recorded to last or to be organised only for a week's time at the longest. We shall however deal with this subject in a later phase of this research. We need not be disheartened with the possibility of an initial trance lasting a moment or two only. The frequent turns of the meditative are will lengthen the continual period of trance and we shall scarcely be aware of lapses into bhavaṅga. In our every day thinking also, we are inevitably falling into bhavaṅga, but we are seemingly not aware of such lapses continually happening during the period of thinking. The same kind of lapse occurs in sensuous perception as well.

NOTES

[1]Great dreams—'Māha-supina' in Pāli. Jataka (birth story) No. 77 entitled "Mahā-supina-Jātakam" records the following story: This is in short: "It is said that the King of Kosala (Pasenadi) one day having slept saw, at the last part of the night, sixteen great dreams. Having seen (them), been terrified 'and having arisen (from sleep), he thought: Owing to these dreams being seen (by me), what will become of me?' Thinking this, and being troubled with the terror of death, he passed (the rest of the night) seated on the couch."

These dreams were adversely or unfavourably interpreted by the court dream readers. At last, the suggestion of the Queen, Mallikā Devi, the king went to the Buddha and related to him the dreams. The Buddha interpreted them and found they indicated the state of affairs in the distant future. The King's fears were thereby allayed.

The *Nidāna-kathā* records an account of a wonderful dream Mahā-māya, the mother of the Bodhisattva, saw at the time of his conception. Besides this dream, the *Lalita-Vistara* gives two other dreams seen by his royal father and wife on the eve of his great renunciation.

[2]Counterpart sign—"Paṭibhaga-nimitta" in Pāli, this sign is unique in itself. We have shown the utility of this sign in being helpful for recognizing it as a form only. The matter under the sub-heading 'Kasiṇa Type' of the Chapter entitled 'The Third Trance' will be relevant in this context. The aspect of form appearance in meditation is not an imgined concept; it is a real experience. The counterpart sign or image converted from the after-image of an object is a vivid mental concept, and as such it partakes of form nature. Even a novice cannot fail to recognize its unique experience as quite different from the conception of a material object.

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X

Guidance for Water-Kasiṇa

Immediate Sequence

WHEREVER THE ten kasiṇas are mentioned or described in the text and the commentary, the order is always the same: the water-kasiṇa comes only after the earth kasiṇa. It cannot be merely because the water element is named after the earth-element. The practice on the wick-flame seems to have been popular among the Bhikkhunis in the Master's time. Several monks were well-experienced in the manifestation of the fire-element; but their mode of initial practice is not found in the text. When the fire-kasiṇa was so popular, it should have at least preceded the water-kasiṇa and not followed it. The reason for placing the water-kasiṇa in between the earth and the fire kasiṇas might have been for the purpose of a graduated course. For the sign of the water surface is easier to recall than that of the fire or flame and more difficult than that of the earth.

On the other hand, pure water has no colour, so to say, whereas it is difficult to get earth devoid of colour. Hence water-kasiṇa can be practised easily without any thought of colour attached to it. But water at the surface is scarcely at rest. The clearness of water makes the bottom visible and thereby disturbs the conception of water. A slightly moving surface does not however interfere with its conception. The

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chief difficulty is to prepare the water-kasiṇa according to the specification given by Buddhaghosa.

The sequence is also helpful, for we can unhesitatingly follow the method of the earth-kasiṇa in it as well, with certain modifications. As the earth-kasiṇa is stationary, so the water-asi a is to be taken in a sort of still water and not in running or dsturbed water. Moreover, there will be need to prepare the bottom of the water so that the colour of its reflection may not attract our attention. The portable device may require a pot to be carried about, so that it will not be as convenient as the previous device.

Preparation of Water-kasina

Buddhaghosa treats of the remaining kasiṇas other than the earth-kasiṇa in the short chapter, the 5th one, in the *Visuddhi-magga*. On the other hand, Upatissa deals with them towards the end of section two of the 8th chapter. Both savants refer to the earth-kasiṇa for details. To secure the purity of water, however, they desire us to collect rain-water in a clean basin or pot. The water is not to be mixed with any colour, as we already know. The pot is to be round and one foot across and filled to its brim with rain-water or any clear water. Upatissa says that the "bowl or water pot" is to be buried "in clean earth" and the rim made "level with the ground". The circular size is rather double the usual size. For he says: "The circumference should be one fathom (six feet)". It should have been half a fathom, even though Buddhaghosa does not specify the size of the water-pot.

Upatissa has not given us the exact size of the earth-kasiṇa. He only says: "It may be of the size of a round rice-sifter [neither of the two, supa or sarāva (dish), given by Buddhaghosa], a metal gong and may be circular....." Both these things are usually about one foot across and not six feet around. There does not appear to be any harm in selecting or preparing a larger size, but we have to be particular in a prepared device.

The portable device may be made with a wooden board; a round hole one foot across is to be cut up in the middle of the board; the board may be even so constructed as to fold up in

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the middle. Then in any accessible water-spot the board may be fixed, with ropes, on its surface and used as a water-kasiṇa.

In gazing at the water-kasiṇa, the same advice given for the earth-kasiṇa is repeated in it also. The colour of water is not to be looked at; the characteristic of water is not to be attended to. But without leaving off its colour, the colour is to be made dependent on the water-kasiṇa. Because water is prominent in the kasiṇa, the mind is to be applied to the concept of water through its names, such as water, liquid, fluid, etc. The reciting of 'water' is not necessary; the purpose is not to forget the concept.

The concept of water is different from that of earth. It has no colour, as we already know. But, according to the *Abhidhamma*, it has no "phasso" (sensation of touch) either; whatever sensation of touch there is in earth, fire, and air elements is termed "phoṭṭhabba"; in water element there is no phoṭṭhabba (perceptible to touch). Pure water has the cohesive power in binding the three elements together. We have, however, nothing to worry about the subtle question. The concept of water should be something peculiar to its yielding nature owing to its looseness, so that we can immerse ourselves in and emerge out of its volume easily.

So, as we conceived the flatness of the earth-kasiṇa, we should conceive the looseness, fluidity, or yielding nature of the water-kasiṇa. Therefore the learning of the water-sign is comparatively easy. Excepting its movement, no other defects of kasiṇa will be present in it.

After-image and Sign

After-image may be soon recalled after an effective learning of the kasiṇa sign. Buddhaghosa says:

> Meditating thus, gradually the two signs are produced in the same manner as said (in the earth-kasiṇa). But here the learnt sign (after-image) appears as if moving. If the water be mixed with foam, froth, or bubbles, it (the learnt sign) will appear likewise and the kasiṇa defect will (thus) be apparent. But the counterpart sign arises, becoming motionless, like a

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crystal fan set up in the sky and like the halo of a mirror made of crystal.

It is to be noticed that in this kasiṇa as well as in the previous kasiṇa, Buddhaghosa uses a present tense in describing both these signs, learnt and counterpart. He is seemingly definite about their production and appearance. Such a definite assertion must have been made from his own personal experience.

Hence we should also apply our efforts to these kasiṇa-practices previous to our being engaged in the organisation of supernormal powers. As he has earlier cited an instance of a certain elder, named Mallaka, producing a counterpart sign by gazing at a ploughed field, so he has quoted here the instance of a certain elder, named Cūḷa-siva (younger Siva). "This venerable (monk),...while taking a ship at a great port and sailing to India, and (while during the journey) gazing at the ocean, had the counterpart sign of (that ocean as) the kasiṇa produced." In both these instances, unprepared (natural) devices were used successfully.

Such quick success was, however, attributed to the meritorious background of the elders. We have already discussed this subject and shown that only a veritable success may prove such a background. So the condition of former merit need not terrify us in the least. For even if one be possessed of merit, none including oneself know when or where the merit will operate in one's favour.

Other Devices

The purpose of preparing an artificial kasiṇa is to place, before us, a small and faultless sample of pure water-element for grasping the sign of water and comprehending its concept. The learning of such a small circle is not ordinarily difficult, but the main difficulty lies in its recall. The counterpart sign or image is seemingly automatic and arises on and over the learnt sign or after-image, when the mind dwells in the latter and produces its own model form, so to say, as a reaction. So, after some practice on the small circle, we might mentally select a small area of water-surface in some standing or slowly moving water-spot or water-expanse and concentrate on it.

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The advantage of the small device over the large one is evidently the ready availability of the former. The former can also be well prepared and kept under control. The latter is not also without some advantage of its own. It gives us a sense of reality and thus may facilitate our learning effort quicker than in the former case. Were it not so, the reported case of the elder, the younger Śiva, could not have materialized. There are indeed many complications in selecting an unprepared object for kasiṇa practice, so far as a novice is concerned. But there is no reason why we shall not be able to surmount them and harness the large device to our main purpose. We shall of course need all the requisites of meditation for its better operation in both cases.

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XI

Guiding Principles for Fire-Kasiṇa

Popular Practice

FROM SEVERAL instances of such practice on a wick-flame, flaming fire, and forest-fire found in the text, we come to the conclusion that the practice on fire was fairly popular even in the Master's time. As such, the practice should have been mentioned before the other kasiṇa practices. But the previous two kasiṇas on earth and water are evidently easier to learn and recall than this one. So they might have been introduced before this. The preparation of this kasiṇa is also comparatively difficult; when the specified circle of flame is to be brought before us at least for half an hour, the difficulty will be patent even now. Even the unprepared fire of the desired volume will not be available at present for our daily practice. And the wick-flame, or lamp-flame will be too small to meet the specification of Buddhaghosa.

The wick-flame burning in the meeting hall of the monastery for nuns is generally spoken of as a device resorted to by them. So the flame should not be strong or brilliant, it appears. Practically speaking, it is comparatively difficult to recall a bright object. Hence the flame burning above the fire of small sticks is recommended. Such a flame casts a soft light and does not ache the eyes even when close to it. If a glow or a flame of fire-like brilliance could be produced with our modern household appli-

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ance, it would serve our purpose very well. The ordinary implements of fire however will not meet the said requirement. This kasiṇa is not that of light and therefore an electric bulb, tube, or light cannot be used for this practice.

How several nuns practised at the burning wick-flame successfully is indeed wonderful. But the practice seems to have survived even at the present time. Although secret and closed, the practice has seemingly been adopted in some vicious circle out of gross superstition. Hence a completely moral outlook and purpose must be adopted and maintained throughout this kasiṇa practice. The secret practice gets closed and narrowed in the course of time. We have therefore to make the yogic practices secluded, not secret, and up-graded, not debased. The mental power can be directed either way, heavenward or hellward. It is only our moral strength that may save us from falling headlong into an unknown region called hell.

So, howsoever popular in those early times, the wick-flame is not included in the devices recommended either by Buddhaghosa or Upatissa. Both these savants advise us to prepare the flame by burning "dried-up small sticks" and "heaped-up fuel" respectively. As an alternative we can replace the wick-flame with a thick candle-flame and see whether the device works well. Grass-fire may give us a high flame, but it does not last long enough for practice. Even if we burn sticks, fuel, and grass in an open or secluded place, some people may come up seeking warmth, or out of mere curiosity. Hence we shall have to devise means to provide the stipulated flame for the required period.

Instance of Practices

Uppala-vaṇṇā (the Lotus-coloured One) was declared, by the Master, to be the foremost nun among the possessors (nuns) of the supernomal powers. The very first of her practices appears to be gazing at the burning wick-flame. The commentary on the relevant topic "Etad Agga" (this is the foremost) of the *Aṅguttara-nikāya* gives the life of this famous nun. Therein, it is said, this nun was born in the house of a wealthy merchant of Sāvatthi. She was brought by her father to the monastery of nuns and admitted to the Order of Nuns.

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"Not long after her renunciated life, the turn of doing jobs in the house for holding the ceremony of uposatha fell on her. She lighted the lamp-wick, cleaned the uposatha hall (or house), and grasped the sign in the flame of the lamp-wick. While standing up and gazing (at it) over and over again, she produced the trance on the support of the 'tejo' (fire-flame) kasiṇa. Making that very one the foundation (trance), she attained arhatship.

This instance of fire-kasiṇa is very significant, because there is no mention of her organising the previous two kasiṇas either in her household life or in the monastery before this. The insight of arhatship is said to be gained by and through the careful observation of the intermittently burning phenomenon of the wick. The practice of gazing at a small bright object is known elsewhere as 'trāṭāka'. The difference between the two practices is the developing procedure in the former and only the mental absorption in the latter.

Another instance is that of a certain elder, named Citta-gutta, cited by Buddhaghosa in the said work. "On the day of listening to (or preaching) the dhamma, this venerable monk, while entering the Uposatha hall, and gazing at the flame of the (burning) lamp-wick, had the sign produced." This short reference shows that the story is held to be genuine. The sign must have been the counterpart sign, because the after-image only is of little significance.

The instances of those monks and nuns skilled in the tejo-dhātu or fire-element would naturally come within this practice. And the Master himself is reported to have displayed this miracle among others in converting the elder Kassapa of Uruvelā, the eldest of the three Kassapas of the Magadha country. Many of the elder monks and nuns were able to show some miracles based on this practice.

Although the elder Sāgata was declared to be the foremost of those skilled in the fire-element, the elder Dabba, the son of Malla, appears to us as the most skilful in this art. For we find a wonderful story of this venerable elder's decease in the 9th and 10th suttas of the 8th section in the Udāna of the

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Khuddaka-nikāya. It is related herein that the elder, organising the fire-element in the sky, passed away before the Master. His body was totally consumed by this self-organised fire-manifestation. Nothing of his body was seen, neither ashes nor soot. The elder's supernormal powers will be described later on in the appropriate place.

Preperation of Fire-kasina

Buddhaghosa gives us some directions for preparing a device for this kasiṇa. He says:

> Herein this is the procedure of making it. One is to split up pieces of soft solid wood, let them dry up (in the sunshine), break them up into short splinters..., pile them up in a heap in the manner of baking raw earthen pots, and then burn them. (This sort of direction is also followed in making a small homely sacrificial fire. Soft wood is easy to split up; solid wood when dried up burns longer; a properly piled-up heap of splinters gives, when burnt, a steady flame. But a proper selection of wood should be made to eliminate much smoke.

Then he says:

> In (the middle of) a mat, or a piece of leather, or a piece of cloth, a hole one span and four finger-breadths (one foot) across should be made. This (device) is to be placed in front. Without paying any attention to (the heap of) splinters below or the cluster or (rising) smoke above, the sign (of fire-flame) should be grasped (by gazing at it) in the middle of the thick flame.

The specified hole is to secure a proper extent of view to gaze at. The instruction to pay no attention to the splinters (and the fire) below or to the smoke above is clear enough. The hole should be so adjusted that the thick part of the flame is constantly visible.

Upatissa also says the same thing: "The new yogin should at first gather fuel, heap it up in a clean place and burn it. He

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burns it from below, at about the time the sun rises or sets." The pile is always burnt from the lowest layer of sticks; the indicated time is probably to insure a properly visible and steady flame; for a bright sunshine makes the flame faint; the air is generally still in the morning and the evening. He further says: "He does not think of the smoke or the flames that rise up. He sends his mind towards the fire sign by directing it to the middle of the thick flames and grasps the sign..." (p. 123). Both the traditions seem therefore to be the same. Had it actually not been in some practice, such a detail would have found no place in their work.

Sign and Concept

Buddhaghosa says:

> By means of such (colours) as blue or yellow, the colour (of the kasiṇa) should not be viewed. By means of heat the characteristic (of fire) should not be attended to. Taking the colour as dependent on it (kasiṇa), and setting the mind on the concept of predominant fire, one should contemplate on it as fire, fire, or flame, flame.

or whatever be plainly patent to indicate the fire-kasiṇa.

In learning the sign of the fire-flame, a sort of colour will be mixed with the concept of fire. But the fire-concept only is to be mainly kept in mind, while the peculiar colour of fire is to be made only an aid to intensify the concept. It is not very difficult to do so. For the concentration on the conception of fire will automatically make us ignore the colour dependent on the fire-kasiṇa. The concept of fire is however indefinable, and not as easy as that of earth or water. It is not heat, nor light, nor any one of its gross physical properties.

In the concept of earth, its flatness was a good help; in that of water, its upper layer was taken as an aid; so in this case we may probably take up the volume, sphere, or cluster of the flame as a guiding concept. For, when we conceive fire, it is neither flat, nor only a little thick, but it is nearly spherical. If any one of us can conceive it better, that may suffice, provided the idea does not make it too gross.

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After-image and Counterpart Sign

Our savant says: "As he goes on contemplating thus, the two signs gradually appear in the manner as told before. Therein the learnt sign (however) appears as if the flame is (scattered and) falling down in splinters." Buddhaghosa evidently thinks that the practiser will or may resort to alternative devices. So he warns us against their defects. For he says: "Grasping it in an unprepared one (device), the kasiṇa defect is seen. As for example (if one takes a torch or a fire-brand for an alternative), the torch-stump (if an ordinary fire be taken), the heap of embers, ashes, or smoke, appears (in the learnt sign)."

But we may gaze at the upper part of the burning torch, or fire, without looking at the lower part. The principal purpose is the learning of the sign of the fire-flame effectively. If we can anyhow do so with the trial and error method, we cannot be wrong at any rate. If we can keep ourselves from looking at the embers and ashes below and the rising smoke above, there is no reason why we should not be able to learn the sign of the flame and produce the after-image at least tolerably well.

For he says further: "The counterpart sign appears motionless like a piece of red blanket set up in the sky, like a golden fan, and like a column of gold." Since this sort of sign is a mental product and not merely an after-image, it is naturally motionless. But, in conformity with the psychological process, it must continually be in a state of flux. It looks stationary only because the change it undergoes is very swift and soft, as the state of some clear dream.

It is strange that a bright object should be more difficult to recall as an after-image than an object of a dull colour. So the light-kasiṇa would be comparatively harder to remember vividly than this fire-kasiṇa. The analogy of dreaming may be usefully applied to such objects hard to remember. The clue in such an analogy is to bring about a state approaching that of samādhi.

Another method is to identify oneself with the flame of the kasiṇa through one's own bodily feeling, as described on the subject of feeling in the previous phases. We shall be dealing with the method in detail, when the procedure of organising of supernormal powers will be explained later on. In short, our

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capacity for learning and recalling should be tested in such new practices. And we may quickly find out whether the capacity of human brain, heart, and mind have deteriorated considerably since the time when these devices were in vogue. Evidently it can never be so. Such an idea should surely encourage us further and further in these potential practices.

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XII

Principles of Air-Kasina

Invisible Kasina

THE SIGNS of 'air and sky' are not visible as plainly as those of the rest. But these two kasiṇas are also taught in the same way as other visible kasiṇas. The reason seems to be that the elemental kasiṇas are only the device of forming and grasping a relative concept. The accompanying colour was as good as non-extant for observational purposes. So the invisible quality or circumstance of these two devices does not hamper us in generating a concept corresponding to them.

In our common experience we perceive and know the air, but actually it is not seen. It is of course felt in different ways and manners. We might have also seen and heard its devastating power in lands and seas. It can be seen also at a distant place. when it is very near, we can feel it in motion or without it.

The short and unclarified mention of the counterpart sign indicates that the air-kasiṇa was not as clearly conceived as other kasiṇas. It should not have been at least "still and motionless" as described. In the text we do not find any description of such a sign. And in our ordinary dream also we have probably seen very little of the air in motion. The still or quiet air round us looks like empty space or sky or like pure and colourless water in a clear vessel.

The analogy of pure water with it should be utilized in its

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conception when it is motionless, and that of the burning flame be done so when it is in some sort of motion. So the concept of the air may be formed as some invisible flow of rarefied mass. On the other hand we can conceive wind as some invisible thing blowing. Both these concepts can be taken together and the idea formed. With the suggestions the practiser of this kasiṇa can try to find out some other means to conceive the air distinctly.

Preparation of Air-Kasina

Buddhaghosa says: "One desiring to contemplate on air-kasiṇa should grasp the sign in the air. That is to be done either by means of sight or by that of touch." He quotes a passage from some old commentaries as follows:

> One learning the air-kasiṇa grasps the sign in the air. He makes the top of sugarcane (-tree) bending up and down; he marks the tops of ban boos, or those of trees, or those of the hair moving up and down and side-ways; he marks it (the air) in the body, when it touches the body.

It is as much as to say that the sign of the air is to be grasped on the shaking, trembling or waving leaves, tops, blades or hairs of standing objects.

The idea is to grasp the visible objects moving due to the blowing of the air or wind, and at the same time to conceive the force that moves them. The touch of air is to be conceived also as the force behind it and not the cold, cool, hot, or warm sensation felt. Then he clarifies the passages thus:

> Therefore when one sees the level, top of the thick leaves, sugarcane, bamboo, tree, or men's thick hairs (on the head) four finger-breaths (three inches) high (above the head) being struck by the air, one is to be aware of (the fact) that this air strikes it at this spot. Or when the air strikes the part of one's body, entering through the opening of the window, or the hole of the wall, one is to be aware of that. Then one should contemplate on it as air, air; or any name of the air

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equivalent to it.
Upatissa says:

> That yogin, seeing a field of sweet potatoes, a bamboo grove or a grassland moved by the wind, reflects on air perception... Thus he grasps the sign through sight...In a calm abode, a yogin makes an opening in the wall, inserts a pipe of bamboo or reed into it and sits near it letting the wind that comes through it touch his body. Thus he grasps the air sign through touch.

So he proposes:

> A new yogin grasps the air-kasiṇa through two ways: through sight and touch (pp. 123-124).

Both the savants seem to have no information from the old sources other than the two channels of sight and touch. The perception through sight is a sort of inference, while that of touch is direct and immediate. At any rate the two channels will give us a unified conception of moving air or wind. Other properties of the air are not to be considered in this kasiṇa practice. For any unnecessary deliberation through vitakka may disturb the mind and divert it from mental concentration.

Two Signs Learnt and Counterpart

The learnt sign or after-image of air-kasiṇa appears to be undefined, at any rate, it is not defined as clearly as the previous three kasiṇas. Can we learn or conceive the sign of force in various phenomena? We can, if we like. For the manner of grasping such signs would ostensibly be like that of air or wind. The principle of selection in such cases should be guided however by a simple rule—the greater the intensity, the harder to learn and recall; the lesser the intensity, the easier the task. For example, a wind-storm of high intensity would be harder to remember vividly than a soft breeze of low velocity. Such a practice, if well arranged, might open up new vistas of prospects in several fields of our activities.

Thus, on the developing stage of air-kasiṇa, we might even

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venture on to other forces, such as the flowing of river-currents. the flying of birds, the running of horses, the speeding of bicycles, etc. The vibrations of sounds, being more intense, are however taken up in the practice of supernormal sound-hearing. The supernormal seeing will cover the phenomena of the highest intensity. Any practice would appear insignificant at its initial stage, but wondrous and significant when developed and mastered.

Buddhaghosa briefly says further on: "Herein (in this kasiṇa) the learnt sign (after-image) appears moving like the rising of hot steam up above the milk-rice (boiled and) just removed and put down from an oven. The counterpart sign (however) appears as well settled (quiet, still) and motionless." It is seemingly strange that the after-image of a moving force should produce a motionless sign as the counterpart. But we have to take it as given here. We find no source other than what he says in this kasiṇa.

Evidently both the savants advise us to learn the sign of moving air or wind through shaking of waving objects as seen from a little distance and also as felt on any part of our own body. As such the sign is not difficult to grasp. It does not however suggest that we are to do so through imagination. Kasiṇa practice is based on a direct experience, as otherwise the learnt sign will not rise up vividly and the counterpart sign may not arise. Were such a practice merely imaginative and not directly graspable, it would not have been included in the category of kasi a at all.

We do not find any clear statement on these two signs in the *Vimutti-magga*. It says: "As practised yogin is able to grasp the sign whenever the wind touches his body whether he is sitting, walking, standing or lying down. Thus the after-image of air occurs to him. He is unlike the new yogin" (p. 124). So its author is not as clear about these signs with respect to the new yogin or novice or amateur, as the author of the *Visuddhimaggo*. What we want to be told definitely by an experienced savant is a clear statement concerning the learnt and counterpart signs when they do appear. This sort of statement, however brief and short, is available in the latter work. From the practical point of view this is important.

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We learn the letters of an alphabet one by one, to cite an example. We appear to have learnt one, or a few letters, at a time. The learnt sign of such a letter, or letters, must have been retained in the mind by us. Otherwise we could not have recognised it or them afterwards. The after-image of any letter does not seem to have been generally recalled in the mind by us. Some persons can recall what they have seen of interest afterwards. It is of course exceptional. But sometimes there appears to us ostensibly in the mind something resembling a counterpart sign of what we had previously seen. When we read a book silently by sight,we often do so phrase by phrase and it appears as an image associated with its meaning or import understood but not expressed.

Thus our learning of the letters of the alphabet becomes so facile that we can read page after page through phrase by phrase. Such facility in reading must have been due to the quick succession of after-images. Whenever we seem to see something very clearly, it might have been due to similar phenomena of the conterpart sign. So both these signs are seemingly as natural as any object of perception and experience.

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XIII

A Miscellany of Kasiṇas

The Remaining Kasinas

WE HAVE already dealt in fore-going chapters with kasiṇa practice on the four elements of nature earth, water, fire, and air. The paraphernalia of such a practice were fully given therein. Under the corresponding heading of the 5th chapter of the *Visuddhi-maggo*, our savant, Buddhaghosa, mentions the particular uses of these kasiṇas in effecting the different manifestations of supernormal powers.

Thus, according to him, the earth-kasiṇa is utilized in the yogic phenomenon of self-multiplication, etc. And it is done so in creating the earth in the water or sky for the purpose of walking, standing, and sitting. It also helps us to acquire proficiency in the abhibhāyatana, the precursor of kasiṇa practice. In a similar manner, the water-kasiṇa is used in immersion and emersion into and out of the earth, in creating rains, rivers, and seas. It is also used in effecting the shaking of the earth, mountains, and palaces (by turning their base or foundation into the water-kasiṇa, etc.

The fire-kasiṇa is made use of in creating smoke, conflagration, ember-rain, overcoming a fiery attack by fire, and becoming capable of burning whatever is desired. It is likewise utilized in throwing light for the purpose of seeing forms through the divine eye. In consuming the gross body at the

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time of one's own pari-nibbāna (complete and remainder-less liberation) through (the agency of) the fire element, etc., it comes into operation.

The air-kasiṇa is brought into operation for the purpose of swift movement as that of the wind and for that of creating a wind-storm. These phenomena are met with in the super-normal powers exhibited by the Master and his principal disciples. The phenomenal instances will be collected, classified, analyzed, and formulated in the succeeding phase of this research.

Besides these four elemental kasiṇas, there are four colour-kasiṇas—blue, yellow, red and white. The procedure of their preparation, organisation, visualization, and application may require a fuller treatment than that of the four elemental kasiṇas. Hence we shall have to deal with it only in the later phase. It is however not substantially different from that of the earth-kasiṇa.

The remaining two kasiṇas are the narrowed or limited space-kasiṇa and consciousness-kasiṇa, but Buddhaghosa has replaced the latter with the light-kasiṇa in his work, *Visuddhi-maggo*. In the text we invariably find the consciousness-kasiṇa among the ten kasiṇas, but not the light-kasiṇa among them. The unidentified source of our savant has this light-kasiṇa to the exclusion of the consciousness-kasiṇa. The reason for such an exclusion is given in the Kasiṇa kathā of the *Aṭṭhasālini*, the commentary of the First Book of the *Abhidhamma*. The reason is not however satisfactory.

The ten kasiṇas including the consciousness-kasiṇa are found in the last two suttas of the *Dīgha-nikāya*, 27th Sutta of the 2nd part of the *Majjhima-nikāya*, and the 7th item of the first group of the first Niddesa in the Ñāṇa Kathā of the *Paṭisambhidā-magga*. Upatissa also gives a similar list of ten kasiṇas including the consciousness-kasiṇa in the *Vimutti-magga*. He has however treated of the 'light-kasiṇa' (p. 128) after the treatment of the white kasiṇa.

Buddhaghosa omits the consciousness-kasiṇa in his list of ten kasiṇas and replaces it with light-kasiṇa in the *Visuddhi-maggo*. The reason for his omission is given in his afore-

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mentioned commentary, Aṭṭhasālini (Kasiṇa kathā). He says therein:

> In the Mahāsakul-Udāyi Sutta (the 27th of the 2nd part of the *Majjhima*) there are told ten kasiṇas. Therein the consciousness-kasiṇa is the mahaggata (inclusive of both the form and formless categories) consciousness channelled in the space (kasiṇa) and also the limitless consciousness samāpatti (absorption) produced through the preparatory practice thereon. But, it (the consciousness-kasiṇa) concerns itself entirely with the formless (topic) instruction alone. Therefore it is not said in this place (that is, it is not treated of in this commentary).

The reason given above is not satisfactory. If it did not admit of kasiṇa practice, the text would not have mentioned it along with the other kasiṇas. On the contrary, it might have been due to the disuse of such a kasiṇa practice about his time. Evidently Buddhaghosa found it reasonable to accept and include the light-kasiṇa in order to complete the number of ten kasiṇas.

The consciousness-kasiṇa ostensibly appeared anomalous to him, because he found the limitless consciousness in the trance of the formless plane. The Master must have been however fully aware of the difference between the two types, when he was recounting the excellent qualities of his own to Sakuludāyi, the leader of wandering ascetics, in Rājagaha, the capital of Magadha. Herein we find the principal practices for the acquisition of spiritual knowledge, power, and liberation. It is the 27th sutta of the 2nd part of the *Majjhima* mentioned above. We find herein the two practices on the topic of consciousness mentioned under separate sections.

But Buddhaghosa comments on this consciousness-kasiṇa as follows: "Viññāṇa (consciousness) kasiṇa—herein it is the consciousness channellized in the space brought about by (removing the counterpart sign of) the kasiṇa (of any one of the lower eight objects elemental and coloured)..." Such a procedure is conducted in producing the limitless consciousness, as we have seen in the second phase of this research. But

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our savant might have easily removed the seeming anomaly observable herein, if he had bifurcated the subject of consciousness into the limited and limitless categories as that of space which he had already done.

The difficulty lies in the fact that, neither Buddhaghosa nor Upatissa tells us anything about the second type of consciousness. Both of them speak only of the limitless or infinite consciousness that is found in the formless trance or plane alone. We know, however, from other systems that there exists a sort of intensive concentration in one's own consciousness. From the Buddhistic viewpoint such a conscious entity would not be acceptable, because it may ultimately generate a notion of self or soul.

Nevertheless we may concentrate on mental consciousness alone and try to expand it in line with the kasiṇa method. There is no reason why we should not be able to organise this kasiṇa as well as the limited space kasiṇa. As a matter of fact, this consciousness-kasiṇa may not prove more difficult to organise than the space-kasiṇa. As for the light-kasiṇa, it has some resemblance to the white-kasiṇa. Hence it is described after the latter.

The organisation of these two or three kasiṇas, together with the four colour kasiṇas, would require a good many details to make them useful for practical purposes. Therefore we are reserving them for the later phase of this research. The kasiṇa practice after all is a method. If one is able to produce the counterpart sign in any one of the elemental kasiṇas, one may not find it hard to produce the same or similar signs in other kasiṇas. Upatissa rightly says in his work under the heading "Micellaneous Teachings" after the Ten Kasiṇas: "If one acquires facility in one sign, all other signs follow."

But with his usual reservation Buddhaghosa has a different tale to tell towards the end of the Pakiṇṇaka kathā (miscellaneous tale) of the 5th chapter of the *Visuddhi-maggo*. He quotes a passage from the 16th chapter of the Vibhaṅga and comments upon it. But the full explanation of this passage is found in the commentary of the Vibhaṅga itself. This passage actually means to say that those persons beset with specifically incapacitating hindrances will never attain any path in the

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Dhamma. And he harnesses it to bear down upon and against the failure in the successful organisation of the kasiṇa practice as well. This is too much for our normal digestion, inasmuch as these hindrances are extensive and some of them even unavoidable under our modern conditions. At the end of the same discussion he however exhorts us to be always persevering in shunning hindrances and in increasing faith, interest, knowledge, etc. And this is what is most needful; for none of us can be conversant with and sure of our previous kamma (action) and its vipāka (fruition). Practically both of these uncertain factors can be only resolved by our success or failure.

Supernormal powers could not be achieved all of a sudden, or had been achieved so even by those persons who were or are reputed to have organised them effectively. The graduated course will appear, if we have a little patience and perseverance, to be this sort of kasiṇa practice. There are of course a few other methods, but this kasiṇa-method so strongly advocated by Buddhaghosa should be well tried before practising other methods. We shall however try to deal with the Master's own method as best as we can search after it in the scattered textual matters in the succeeding phase of this research. Together with the instances of relative phenomena of such powers the method may be useful for practical purposes, if we are really bent upon achieving something above the notion of normal powers.

The first and foremost requisite in this facet of Buddhistic meditational culture appears to be a close study of the episodes of such manifestations from the lives of the authentic monks, ascetics, and lay persons met with in the Pāli and Sanskrit text and commentary. No matter what degree of genuineness they may possess, their purpose is ostensibly fulfilled, if they inspire us to try the supernormal, or at least throw a challenge before us to disprove it by a sort of practice. It is often found that such a study sharpens our imaginative faculty or mentality to grasp its inherent essence and we begin to see its possibility.

To cite an example from our everyday experience, the dream may be entirely false, but its unreality does not negate our mental body. Although the events in a dream follow their own course and are beyond our control, the recipient of the dream

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is invariably found interwoven into the unique texture of the dream. The state of samādhi may sometimes entail a dreamlike vision. Because it is under one's own control, the frequent practice of such a state with its accompanying vision may not be devoid of power psychic and physical. Every system of yoga posits that the mental body is closely related to the physical body and that any activity of the former brings the latter into action. And the Master has frequently taught how either of them can be trained to follow the other. Hence the subject of this phase as well as the succeeding phase is worth our deep study and practical consideration.

With such a hope of ours and assurance of our ancient authorities, we are closing this last chapter of this phase. And we shall find so far nothing incompatible with our common sense, irreducible to profitable practice, and illogical to any rule of rational thinking. Without any uncomfortable sense and feeling of superstition, religiosity, and commitment, we can smoothly prosecute our study, conduct our research, and reap the benefit of this research.

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Nigamana

THE NIGAMANA written at the end of the first phase holds good in this phase as well. But still there is something to be added hereto. Yoga, or meditative skill, has never failed to attract the imagination of the world. The supernormal powers that come out of yoga have all the more remained a centre of attraction for the imaginative, inquisitive, and intuitive from time immemorial. The mythological and scriptural literature of the world gives us ample evidence in the matter. But the subject is so much out of tune with our modern conception of practical possibility that an uncomfortable feeling of hesitancy often came over my humble self obstructing the smooth progress of this apparently ostentatious episode of the meditative system. The initial inspiration to accomplish something worthy of the Dedication, however, pulled my work through thus far. If it helps to resolve a similar hesitancy in the progress towards the path of verifying the truth of this ancient heritage of supernormal powers and knowledges, this phase of research will have served its purpose. For none of our divine or spiritual personages can be conceived, willy-nilly, without such possessions; and even a little conviction on this head may open up a vista of deeply spiritual significance. At the end of this phase this much must suffice to prove its worth and herald, not unfavourably, the succeeding phase of this research in its logical sequence.

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Bibliography

1. "Iddhi-viddha" portions of the following suttas in the Dīgha Nikāya
1st Part:

1. Sāmañña-Phala-sutta (No. 2).
2. Subha-sutta (No. 10).
3. Kevaṭṭa-sutta (No. 11).

2nd Part:

4. Mahā-pari-nibbāna sutta (No. 3) the eight Abhibhāyatanas.

3rd Part:

5. Sampasādaniya (No. 5).
6. Saṅgīti sutta (No. 10) the eight Abhibhāyatanas.
7. Dasuttara sutta (No. 11) the eight Abhibhāyatanas.

Note: The eight Abhibhāyatanas seem to have been widely practised in the Master's time, in preference to the artificial kasiṇas later advocated by Buddhaghosa).

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8-15 In the Majjhima Nikāya, there are a number of suttas treating of "Iddhi-vidha". So we are giving here the numbers of only some suttas dealing with the supernormal powers.

Part I: Suttas numbered 6, 12, 16;
Part II: Suttas numbered 23, 27;
Part III: Suttas numbered 4, 8, 51.

II. "Iddhi-pāda" and "Iddhi-vidha" are closely related. These two technical terms have been fully explained elsewhere in this phase. The portions dealing with them are to be found in the following suttas:

16-108 In the Samyutta Nikāya:
Samyutta IV. Sutta No. 20 Rajja sutta—this is a remarkable sutta as discussed elsewhere. Samyutta XII-70 Susima Paribhājaka sutta. This sutta is noticeable, as discussed elsewhere; the attainment of arhatship does not entail that of supernormal powers and knowledges; such an acknowledgement is very important for a clear understanding of such powers and knowledges.
Samyutta XVI-9. Samyutta (43)-7
The whole 51st Samyutta entitled the Iddhi-pāda Samyutta treats of this subject in 89 suttas.

109-114. Similarly, in the Aṅguttara Nikāya, we find the following suttas:
Nipāta I vagga 16-suttas 17-20;
Do. III Do. 6- Do. 10;
Do. III Do. 16- Do. 7;
Do. VIII Do. 7- Do. 10;

Note: Most of the suttas recorded in the above four principal Nikāyas give us the description of "Iddhi-vidha" and "Iddhi-pāda" in a stereotyped formula. Hence we are at a loss to understand their practical side through the textual statement alone. When we consult the commentary on these suttas, it invariably refers to the Visuddhi-maggo for further explanation. And on such an

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important topic we cannot depend solely on the commentary and non-canonical works such as Visuddhi-maggo and Vimutti-maggo. Under these circumstances we have to look to the Paṭisambhidā-magga and the two books on the Abhidhamma, Vibhaṅga and Kathāvatthu, for possible help).

115. Paṭisambhidā-magga—the 12th Book of the Khuddaka Nikāya has two very useful chapters, "Iddhi-kathā" "Pāṭihariya-kathā, on these subjects. These kathās are evidently the text-cum-commentary. Besides these there are several paragraphs on the subject, specially the Iddhi-vidha-ñāṇa Niddeso (No. 50) under the āṇa-kathā being excellent.
116. Vibhaṅga—the 2nd Book of Abhidhamma—is also very helpful. The chapter "Iddhi-pāda-vibhaṅga" (No. 9) is explanatory on this topic.
117. Kathā-vatthu—the 5th Book of Abhidhamma—helps us to assume a critical attitude on the subject. There are several places wherein this topic is mentioned.
118. Paṭṭhāna—the 7th Book of Abhidhamma—may help us profoundly but only after we shall have dealt with the supramundane state of this system. Till then the twenty-four conditions (of this book) may not be helpful for our immediate purpose.
119. Other Books of Abhidhamma—The relative paragraphs of the subject in Dhātu-kathā give us some help in defining the Iddhi-pāda and similar help is obtained from Dhamma-saṅgaṇi.

(Note: Since the four Iddhi-pādas are very often included in several combinations, we have to mark the latter closely to find the former in many cases.

120. The Books of Vinaya Piṭaka—Although they do not give us practical hints, the instances of rules arising out of such occurrences of supernormal powers in the Order are very helpful in recognizing such powers. For example, the 4th Pārājika (offence entailing excommunication) of Bhikkhu Vibhaṅga and the 8th

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Pācittiya present an opportunity for comparative study of these powers included in the Uttarimanussa (divine or supernormal) Dhamma.

121. Commentatorial literature gives us a fuller treatment of these powers, but it invariably refers to the Visuddhi-maggo for further details. Nevertheless the two commentaries on the first two Books of Abhidhamma, Aṭṭhasālini and Sammohavinodani, are very informative. They sometimes give us information not found in the Visuddhi-maggo.

Note: In order to differentiate it clearly from other books with title ending in "magga", I have taken the liberty of retaining the Pāli form of this word as "maggo" in the title of the Visuddhi-maggo.

122. Visuddhi-maggo is the only non-canonical work that treats of the practical procedure for organising the supernormal powers in its own way. Whether we like it or not, we have no work other than this one in an authoritative sense in the Buddhistic yogic literature of the Theravāda school. There are other books in other schools treating of various yogic practices. But, however venerated in those schools, they should be put aside, if we are inclined towards achieving something of supernormal value in a sort of graduated system.

This work in the original Pāli is not very difficul to understand; but even in translations, it should be and re-read several times. The relevant chaptess are the 4th, 5th, and 11th for our purpose. Buddhaghosa's speciality is of course the artificial kasina practice the is not found in any other system of yogic practice.

There are sub-commentaries on this work, but they are probably not yet translated into English. Since the work itself is a commentary, no other sub-commentaries will be necessary fronts comprehension.

123. Vimutti-maggo, in its retranslated version in English

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entitled "The Path of Freedom" (Gedatsu Do Ron), as described in the Bibliography of the first phase, is helpful for comparison with the Visuddhi-maggo. The relative portions from the eighth and ninth chapters of this work will be very useful.

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The Buddha's System of Meditation

PHASE IV

IDDHI DEVELOPMENT

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I

Introduction

Iddhi is Possible

As IN our own scientific modern age, so also in those ancient and rather empirical times when our Buddha also flourished, the demonstration of iddhi (or riddhi in Sanskrit) was rare and not patently available for public curiosity. Consequently the populace in general must have doubted it, as we do at present. That was but natural. What cannot be ordinarily performed before and witnessed by the people will always be doubted by the latter. It can only be admitted or acknowledged by all, if and when its phenomena can be inspected and equated with those of nature. But then these would ostensibly appear as normal and not as supernormal.

For example, birds fly in the air. It is natural and there is nothing abnormal in it. Instead, it would strike us as abnormal if anything with wings failed to fly. Supposing a yogin be seen moving above through the air, we would indeed be astonished at it. It is perhaps not because it is impossible to float about in the sky, but mostly because the feat is a sign of victory over the natural resistance to such flight. If we happened to see such phenomena occurring often, they would elicit little wonder from us. The wonders of scientific invention and its technology provide us with a ready instance in the matter.

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These are wonderful in the beginning; but, with the passage of time, they lose their lustre and look quite ordinary, even though we may be enjoying the benefits arising out of them. Similarly, the discovery of supernormal powers might have appeared wondrous only at the outset; but, by the time of our Buddha, they had been accepted as normal among their adepts. Even novices and amateurs seem to have taken them as something practical and uncontroversial.

Nonetheless we are at present prone to flatly brush off all the records about these powers as mere myths, figments, and imaginative panegyric. But such a mental disposition of ours may jeopardize, harm, and even preclude any attempt at a scientific approach towards our ancient heritage. It would be anomalous, illogical, incongruous, and untenable to acknowledge the superiority of the spiritual objectives of our ancient leaders and, at the same time, to discredit their achievement of such powers.

There is no reason why they should try to mislead us by giving us such a profusion of accounts about iddhi or riddhi, if these were never performed, experienced, and/or witnessed by them. The extant texts on the subject describe them even in the midst of serious topics. If these were only figments, they could not have possibly crept in even spuriously without their connivance in such texts. Some sort of exaggeration and panegyric can be readily detected in accounts where important people are involved; but even then the nucleus is plainly discernible among such overgrowths.

Should we choose to discredit such powers entirely, none of our ancient spiritual leaders and their teachings would logically carry any convincing authenticity for us. Moreover, we shall be negating any psychic possibilities growing out of mental concentration. It is, however, a fact well known throughout the world, that these ancient spiritual leaders and their principal disciples were capable of organizing different stages and states of trance at will. Such a mastery over trance cannot be conceived, by any man of sense, as devoid of inherent psychic potency. Conceived as such, it must be capable of producing far-reaching effects. The extant texts on the subject vouchsafe to us the assurance that it was really so.

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Ideal of Non-enmity or Non-violence

But these powers were never used for worldly purposes and affairs. For a yogin could not then, and cannot even now, be prevailed upon or coerced to use such powers for purposes other than what he regards as permissible. Most of the discredit such powers have earned in their long history accrues from the dogged abstention from using them by their possessors, even in the defence of and against the aggressive invasion of their own country and people. The blame of such a callous indifference or abstention on their part might be levelled more properly against the moral standard they strictly maintained or adhered to than against such adherents or rather its victims themselves, whom we find otherwise to be of spotless character.

The following quotations, out of numerous ones, will clarify the point under discussion. The *Dhammapada*, the anthology of moral verses, contains a verse, the 5th one of its first vagga or section, said to have been spoken to Kali Yakkhini, the black witch, by the Buddha as follows:

Nay, verily, by enmity the enmities
Subside here never.
Only by non-enmity they subside.
This law has been universal ever.

This universal law has bean fully clarified, not only in Pāli suttas, but also by means of many birth-stories in the the Pāli jātaka. It is at first sight a very nice maxim; but, when it is extended to its extreme, it will be very difficult to follow it even in our household duties, not to speak of doing so in our wider fields of interests.

Extreme Form of Non-violence

In conformity with the spirit of the middle way, the above verse gives us the kernel of the non-violent attitude adopted in Buddhism. If not stretched to its extreme form, this maxim will prove a sure guide to our conduct and policy-making even in the complex situation of the world. This is virtually exemplified in the reconciliation and cooperation of the formerly contending parties. It is also seen in the post-war reconstruction

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and rehabilitation of the devastated lands and deprived people. In the financial aid and technical assistance to the backward and developing countries, the same spirit is patent. Had it not been so, we might have been falling back into barbarism of bygone days.

But the abstention from violence has also its extreme form in other systems. It will be enough to quote two aphorisms from the *Yogasūtra*. They are given in its second part. The 30th sūtra or aphorism states:

> Non-violence (ahimsā), truthfulness, non-exploitation, control of sexual indulgence, and non-accumulation (of necessities of life) are (the restraints of) yama.

Commenting upon it, Vyāsa says:

> Therein non-violence is always total non-enmity with respect to all beings. And this non-violence is the root of the rest of (the rules of) yama and niyama (or restraint and observance). The rest is meant only for the fulfilment of non-violence. It (the former) is advocated for the establishment of the latter. Only for the purification of the latter, the rest (former) is adopted.

The 31st sūtra or aphorism states: "Unlimited by species, place, and time universally (they become) the superior vrata (or vow)." The commentary explains the unlimited aspect of non-violence very widely. It prohibits the destruction of living things of any category, at any place and any time. The prohibition is in force even in war. No exception is allowed even for the sake of deities and holy men.

Some Instances

The above quotations will clearly show why yogins and arhats were never found interfering, with their supernormal powers, in our never-ending strifes and turmoils. This must blot out the discredit levelled against such powers and their possessors. To give an instance, the Buddha did not interfere in the deplorable dissensions in the royal houses of Magadha

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and Kosala, even though the unfortunate kings of both the kingdoms were the staunch supporters of the Buddha, his Dhamma, and his Sangha or Order of Monks and Nuns. The non-interference in the controversial massacre of the Shākyas of Kapilavastu is another instance.

We may even add a number of instances to such indifference of his powerful disciples to their own protection and safety. One case is provided by the venerable elder Mahā-moggallāna. The Elder who was a wonder-maker or worker of miracles let himself be mortally molested by some hired ruffians without raising a finger of protest or defence against them. Another instance is that of another wonder-maker or worker of miracles, the nun, Uppala-vaṇṇā, who could be overpowered and outraged by her maternal cousin against her will.

There are of course some exceptions to these, when retribution immediately followed; but no direct action ever issued from the possessors of supernormal powers. The time-honoured tradition of moral code seems to have debarred them from using their powers. To our materialistic trend of mind and to nationalist ideologies, such behaviour does present a dilemma and will always do so. But, to all appearances, we shall never be able to harness these powers to our material ends. Because of our chagrin at such a state of affairs, we cannot deny or discredit such powers or their possessors themselves. It would be ostensibly sheer folly on our part to do so.

Brief Enunciation of Iddhi Development

Iddhi may thus be defined briefly for our purpose as a channelled meditation. As such, it becomes a natural sequence to and consequence of meditative achievement. In other words, it may be called an applied meditative science. To give a gross analogy, it may be likened to the physical power of the body and limbs developed through graduated exercises. Similarly our mental power may be conceived also to develop through appropriate devices. It may then be said in a way to have originated from, developed through, and been channelled by sheer mental force and culture into the desired items of iddhi.

Not falling in line with the high content of yoga and meditation though, the commercialized display of psychic power as a

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feat currently made, or to be made in future, in public is scarcely worth any serious consideration from us. For such a display of psychic power can be neither commendable nor expected to enhance its prestige. It is neither advocated nor countenanced in any traditional work on yoga. It should be therefore practised, developed, and utilized only for the purpose of spiritual objectives, as set forth by our spiritual leaders and savants. Done otherwise, such power may even lead the practiser to an unfathomable abyss of perdition.

Nevertheless our modern materialistic tendency and mental disposition demand from iddhi nothing less than its objective verification. But it is not so readily and easily available for such an experimental demonstration. For it is principally an internalized phenomenon in its initial stage. It is only much later that it begins to assume its externalized aspect. By then the practiser will have probably risen above the allurements and interests of the material world. Our persuasion to turn his mind towards these things would perhaps be of little avail by that time. If such cases of iddhis be fortunately even met with, their possessors may refuse to submit these phenomena to our minute scrutiny or investigation. Thus the question of checking and verifying them will remain always problematic.

Under these circumstances, the best way open to us seems to be what we are proposing to accomplish in the successive phases of this research. Moreover, our direct approach to and clear understanding of these secrets may appear as a challenge to such an anchorite possessed of some of these powers. In that case he or she might be automatically tempted or interested to have contact with us. It is on record that some persons of subtle spheres of habitation visited the practisers of advanced stages or states of meditation for varied purposes.

Possibility versus Probability

But these inevitable hurdles and sequences in "iddhi development" should not or need not dishearten us, nor frighten us into giving up the attempt. Without trying and continuing it with patience and perseverance for a fairly long time, we cannot pronounce or decide that the thing is impossible, or that it is improbable now, even though it might have been possible

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then. Such pronouncements and decisions do not appear logical in the face of some authentic accounts concerning such phenomena. There are also numerous incidents depicted, in the canonical texts and commentaries, from the lives of Buddhist monks, nuns, and lay persons.

It was however not an easy road to quick success. Even for the principal disciples of the Master, it was not smooth progress towards its attainment they are credited with. They had perhaps to wait, not without a bitter feeling of vexation, frustration, and even failure. There loomed before them even an impending lapse back into the former household life from the ordained membership of the revered and respected Order of the Monks and that of the Nuns. Consequently, they must have languished for it for many a sad and bitter day, month, and year, before unfailing success made a sudden entry into their life as if from nowhere.

The case of the venerable elder, Ānanda, should serve us as a source of perennial encouragement. He was a Shākya of Kapilavastu, one of the cousins of our Master. He was ordained together with other Shākyan youths. His colleagues achieved the fruits of their labour soon; but he could not do so. He was chosen to be an attendant monk to the Master and served him as such for at least twenty-five years. But still he did not accomplish the higher objective of an ordained life. His recorded laments at the Master's death-bed eloquently express his mental agony and anguish at his failure to accomplish anything of higher value.

Neither the Master nor the principal disciples (Mahāsāvakas) could help him substantially. The possibility of success was ever present, but probability was wavering and not descending to his lot. The Master had even foretold it: "In case of his remaining as he was, Ānanda had his very bright future for seven successive lives, provided he attained (the Master said with almost sure probability) the state of arhatship in that very life." Hence we should mark this difference between the two concepts. Where one of the two is present, the other may not disappoint us in the long run.

On the eve of the session of the first Council of five hundred Arhat monks, he earnestly and resolutely applied

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himself to the Kammaṭṭhāna (device) he had been practising before. He was suddenly aware of his arhatship with the concomitant of supernormal powers. Accordingly, he participated in the Council as an arhat like the other members participating in it.

We have herein an exceptional case of sudden arhatship with supernormal powers after a long struggle of decades. There is no wonder that he is sought after even now by devotees for help. By the way this also gives us an insight into the working of arhatship: that it was not merely a superficial declaration of liberation; for such a grand assembly of chosen monks cannot be expected to be mistaken in knowing the real case.

Arhatship was apparently not merely an intellectual insight. With the sole exception of the sukkha-vipasakas or those gaining insight isolated from trance, it was accompanied by supernormal powers. And the case of venerable Ānanda was of the latter or generally jhānic category. So it was coupled with meditative powers, which were amply demonstrated by him on several appropriate occasions. Before his attainment of arhatship, it is noticeable that he had presumably none of these powers.

If we discard such authentic and circumstantial evidence as described above, we shall be negating thereby the whole of Buddhistic records, so faithfully and reverently kept for at least twenty centuries. Moreover, by implication and analogy all the religious records of the world will follow suit and we shall lose the very foundation of moral standards for the working of our social life and behaviour.

Thus the possibility of supernormal powers being accepted, the probability of our acquiring them will greatly increase. If we feel a sort of probability however small, the possibility will indirectly be established and help increase the probability. In this age of reason or rather doubt, we cannot have the benefit of the strong faith and belief of those early times. So we shall have any how to harness the very reason or doubt by appropriate deliberations for the realization of our objectives.

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Implication of Penance

The Master himself had to struggle hard before the Bodhi knowledge with omniscience suddenly dawned upon him. An illustration might be given here from his own reminiscence. Already in possession of all the requisites, according to the canon and the commentary, of a Bodhi-sattva, or a Buddha-in-the-making, the Shākyan Pioneer, prince Siddhārtha, issued forth from his home with a high hope of speedy success in the great quest. But even after devoting himself to the time-honoured tradition of austerities for six long years, he found out, probably to his dismay, that all the hardships he voluntarily underwent were all in vain. The target set up and so long striven after by him was as far away from him as it had been before he had left his home.

Presumably the penance was not all in vain. Firstly, because it has been invariably held, from time immemorial, in high esteem. Secondly, it has been made incumbent upon spiritual aspirants to perform tapasya or penance. It cleanses, it is said, all the impurities and defilements obstructing the path leading to the spiritual goal. Thirdly, aspirants of higher objectives are put to its bitter test and trial in order to earn and deserve the attainment of such objectives.

As an example, it is plainly mentioned in the account of his six years' austerities, as recounted in the *Lalita-vistara* and *Mahā-vastu-avadāna* that the penance-phile deities advised him to continue the penance. They feared lest his discontinuing it and resuming food-taking should damage the prestige already earned by him. But he was not after any false prestige. After some deliberation he decided to discontinue the penance and resumed taking food. This was a turning point of his views on penance quite different from the traditional ones. This incident is found in the three important suttas (I.36; II. 35 and 50) of the *Majjhima-nikāya*, viz., Mahā-saccaka, Bodhi-Rāja-kumāra, and Saṅgārava. It is as given below. "Not verily however through this bitter austerity do I obtain the Uttari-manussa-dhammā Alam-ariya-ñāṇa-dassana-visesa." These two compound words are often met with in the text and extensively explained in the commentary. They mean literally and briefly "the extra-ordinary powers exceeding those of human

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beings, and the special insight into the superior knowledge appropriate for noble ones (arhats)." He further said to himself: "Suppose, there be another way to the enlightenment."

Evidently the target set up by him was too high to be attained through the traditional pattern of penance alone. Apparently it was also illogical to expect the gaining of mental power and insight only through physical hardship. But his observation on it stands as it is, and we cannot alter it except by our re-interpretation of it. He might have meant by such a remark not a condemnation of his own penance so earnestly executed, but only an expression of the vexation he felt at its ineffectiveness for the attainment of his higher objective.

Comparatively speaking, the attainment of arhatship was not difficult for him even with his attenuated body, as mentioned in the relative portion of the *Lalita-vistara*. But the obtaining of the extraordinary powers and omniscience ostensibly demanded further efforts from him. According to his statements made to the venerable Sāri-putta in the Maha-Sīhanāda sutta (I. 12) of the *Majjhima-nikāya* and extensively commented upon in the Papañca-sūdani, its commentary, these powers assume statures so gigantic as to stupefy our comprehension and imagination. Naturally the physical hardship might have seemed too futile to cope with such a high ideal.

Accordingly, he thought that his previous experience of trance, while he was in Kapilavastu, might be the alternative. He was suddenly convinced that it would lead him to complete success. But he found his attenuated body ill-adapted to the trance he remembered. Compared to the penance, this trance was a luxury. So he deliberated upon it and decided to try it with renewed vigour. This is what we learn about the end of his austerities and the beginning of the way of the life termed as 'the middle way' in the Buddha's system.

Beneficial Outcomes

Notwithstanding the adverse remark of the Bodhi-sattva, his wandering and austerities for six years, far from being wasteful for his main objective, proved to be of immense value.

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The beneficial implications of this experience may be briefly enumerated as follows:

Firstly, it might have been partly due to his disillusionment with the philosophical speculations extant at the time that he excluded them totally from his system. Such a stand for non-indulgence in alluring speculations was unique in the oriental systems of philosophy and religion. It is evident in the very first discourse of the first two Nikāyas, *the Brahma-jāla* and the *Mūla-pariyāya*, or the entangled net of philosophical speculations and the fundamental precept, respectively.

Secondly, the extreme type of fatalistic and deterministic views of Makkhali Gosāla, one of the six proponents of strange philosophy, might have similarly occasioned his postulation of the comprehensive doctrine of kamma or fruit-bearing action. It is fully expounded in the Cula (shorter) and Mahā (longer) Kamma-Vibhaṅga suttas (III. 35 and 36), or discourses on the division of action, of the *Majjhima-nikāya*.

Thirdly, the penance-oriented religious practices such as those of Niganṭha Nāta-putta, might have induced him to work out the middle way in his system. It gives us a strong warning against indulgence in worldly pleasures, as much as against the observance of unprofitable piety. It has been amply exemplified in the Dhamma-cakka-ppavattana sutta (Vinaya I. 7), or the sermon on the propagation of the dhamma, literally the dhamma-wheel-turning.

Fourthly, the futility of austerities experienced by him was ostensibly instrumental in partly excluding them from his system. This is of particular interest to us, for it is well-nigh impossible to debar these from creeping into religiosity. So we find only a mild form of ascetic practices in the Dhutaṅga or ascetic career in Buddhism. Even this mild form of asceticism will appear to be a severe form under modern conditions. During the time of the Master's ministry, however, this form was in vogue and received a higher regard from the people than it was intrinsically worthy of. Had the Master not taken such a precaution, there would have grown severe types of asceticism in Buddhism as in other religions. As an example, the ideal of bodily sacrifice in the cult of bodhisattvahood has given rise to some undesirable incidents in the history of Buddhism.

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Fasting at any rate as a holy observance was totally done away with. While we meet with cases of voluntary death through self-imposed starvation in some religions, we do not find a single day assigned for total fasting during the whole year in Buddhism. Even the rule of one meal a day before noon was introduced only later by the Master.

Accordingly, the spirit of the middle way runs through the entire system of the Master. Consequently, any extreme form of conduct and practice may be logically brushed aside in Buddhism, without compunction. The middle way is not, however, a compromise between the attitudes of traditions and innovations. Neither is it a collection of eclectic borrowings from different schools of teachers. It is a highly significant and well-thought-out plan. The Master himself has given us, in many discourses, ample justification for his middle way.

The way of the Master was thus substantially congenial to and comfortably convenient for all and is even for anyone of us, who are minded to conduct a meditative career. It is no wonder that so many of the Master's disciples were successful in their momentous career. Such a career cannot but be helpful in moulding our own lives into something we might little foresee beforehand. It can at least dispel our doubt and hesitation in the matter readily without our knowing it.

Mystical Doctrine

It is said that the doctrine taught him by the two teachers of his earlier days were mystical. Although only briefly reported in the text and the commentary, the ideals set up and guaranteed for their direct realization show these tenets to be mystical in nature. Specially the ākincaññāyatana or the abode of nothingness, as taught by Ālāra Kālāma, one of the two teachers, was popular among and highly revered by serious-minded and forest-dwelling Brāhmaṇas, as well as by some wandering scholars. The Bodhisattva himself might have at first been attracted towards such a concept of meditative calm, as is evident in its inclusion in the gradual trances of his system.

But as an isolated object of trance or doctrine, as expounded to him by the said teacher, he was totally dissatisfied with it.

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The commentary, commenting on the Pāsarāsi or Ariya-Pariyesana sutta (I. 26) of the *Majjhima-nikāya*, goes so far as to say that the Bodhisatto did not after that even think of organizing it. From the scanty records available in the suttas, we cannot form any definite idea about the doctrine associated with this trance. We are also at a loss to conceive what the method of organising it was. Neither did anyone of his disciples put a question on this subject to him, nor did the Master himself ever give fuller details.

Whatever the content of the doctrine, the conception of nothingness was decidedly not the entire void. For its devotee or practiser is said to reach and dwell in the corresponding region or sphere for a very long time. According to Buddhistic ideology, this region is the third of the formless Brahmaloka. The concept of nothingness was either a support for meditation or an abstraction for intellection, as taught by the teacher under discussion. As such, the depth of absorption was marvellously strong to debar all external stimuli from entering the threshold of consciousness.

The method of organizing it does not seem however to be productive of supernormal powers. For we do not find its exponent possessing them, excepting the deep trance inherent in it. This is also one of the reasons why we have previously disagreed with the commentatorial supposition that it was identical with the Buddhistic counterpart. Had it been so, as in the gradual scheme of the latter, there should have been a sure manifestation of some sort of supernormal powers.

Place and Position of Iddhi-vidha

In a way the marvel of deep trance can also be regarded as something extraordinary. It did and might elicit from the people an admiration not of a lesser degree than the manifestation of supernormal powers. This is so for the simple reason that the intellect is heightened in the former, whereas curiosity is generated and satisfied in the latter. When we witness a case of meditative trance, we realize its possibility immediately, and the probability of acquiring it seldom bothers us to any disturbing extent. Otherwise the natural phenomena and scientific inventions and technicalities could not have given us so much pleasure and a sense of comfort and ease.

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On the other hand, any supernormal manifestation, if fortunately we could witness it, might excite our curiosity and even imagination, but after a while both of these mental concomitants would be satisfied and would settle down to normalcy. A sort of analogy may be found in a magical show we witness or visit. Hence we do not find any great importance given to such manifestation in any oriental systems of yoga, devotion, or philosophy.

Notwithstanding such a position of these powers in other systems, the Buddha has never neglected to assign an appropriate place to them in his system. The oft-repeated paragraphs concerning Iddhi-pāda and Iddhi-vidha in his numerous discourses clearly indicate this. Had he not done so, we would have certainly relegated it to a place and position it might have hardly deserved. And any attempt on our part at its revival could have been then flatly denounced and even condemned as something derogatory, degrading to meditative prestige, and detrimental to pious aspirations. The tradition left by the Master might have directly or indirectly influenced the author of the *Yogasūtra* and its famous commentator in assigning them a separate and respectable part termed Vibhūti-pāda in their work.

From our modern point of view, this subject is not without its intrinsic value of immense possibility. This is one of the main reasons why this research in such a facet as this of Buddhism is being continued with earnest perseverance. By the time we shall have completed this difficult task, the reader will have fully comprehended its practical as well as its theoretical aspect. So in order to elucidate this point further, we shall discuss the probable nature of the absorptions of these two rather obscure teachers. The trance organized by one of them comes incidentally to our view recorded in the account of the last journey of the Master (Dīgha II. 3 Sutta).

Anomaly and Anachronism

The account of this last journey is important for several items of information we get in the last year of the Master's life. But there are some anomalies of anachronism which are unsatisfactorily accounted for by some commentatorial episode.

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Perhaps the discourse was a collected narrative to present the story of the last year of the Master. Even if the narration be in line with actual sequences, the obviously circumstantial evidence makes it anomalous. The anomaly stems firstly from the mention of Nāgasamālo fanning the Master and standing behind him while the Master was preaching to Sāriputta, the Mahā-Sīhanāda-sutta (Majjhima I. 12), or the sermon of the larger lion's roar, the 12th one of the Majjhima.

As the Master himself says of Sāriputta in the above sutta, his age is eighty years: "I am verily, Sāriputta! at this time, old, withered, aged, advanced in age; the eightieth year of my age is running..."; that is, "I am eighty years old now." The commentary says here: "The 'eightieth year of my age is running' (this sentence in the text has this purport): this sutta, it is said, the Master told in the year of the Parinibbāna," that is, the passing away. So it leaves no doubt about the year of the preaching. Further on, the commentary says: "Nāgasamālo; it is the name of that elder (monk). Within the twenty years of first period of the Bodhi (or enlightenment), like Upavāṇa, Nāgita, (and) Meghiya elders, this (elder) also had become the attendant to the Master." Commenting on the Etad-agga, or 'this is the foremost,' sutta in connection with the elder Ānanda, the commentary of the *Aṅguttara-nikāya* gives us the names of nine attendant monks including Ānanda. Eight of these elders, excluding the last one, had attended on the Master during the first period, that is. the previous twenty years of the Master's enlightenment; it is as much as to say that during his ministry for the later period of twenty-five years the Master was attended upon only by Ānanda, as appointed by the Order of Monks.

If so, it is ostensibly anomalous to find the elder Nāgasamālo attending on the Master on the occasion of his delivering the above discourse. Another anomaly is that of Sunakkhatta Licchaviputta, who is said, in this discourse, to have recently left and turned away from "this dhamma and vinaya", that is, the Order of Monks. His name is also included in the above list of attendant monks. In the Pāthika sutta (III. 1) of the *Dīgha-nikāya*, the Master, speaking to the wandering ascetic Bhaggava-gotta in Anupiya, the town of the Mallas, relates the

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circumstances of the defection of this monk from his order. The Master was then being evidently attended on by him. Under these circumstances, the recent defection of Sunakkhatta could not have been spoken of in the last year of the Master.

Of course, we find Upavāṇa, one of the eight elders, also attending on the Master at the last time. But this attendance cannot satisfactorily explain the above-mentioned two cases of attendance, wherein we would have expected the elder Ānanda to attend on the Master. This is clearly an inexplicable anachronism. In addition to this, the presence of Sāriputta, the foremost principal elder (Aggasāvaka), is here anomalous, for he is presented listening to this discourse in Vesāli. But in the discourse of the Great Passing-away of the *Dīgha-nikāya* (II. 3), the same elder is expressing his high sentiments to the Master in the Pāvārika Mango-grove in Nālandā. The *Samyutta-nikāya*, however, in the 47th samyutta of the 5th part, gives us the following information in the suttas numbered as follows:

The 9th sutta says that the Master was dwelling, for the sojourn of the rainy season, in the Veluva village of Vesāli. During this sojourn he suffered from a severe illness, that had hastened the great passing-away of the Master, as also reported in the above sutta of the *Dīgha-nikāya*. But the anomaly stems from the 13th sutta. It says that the Master was dwelling in Sāvatthi, while Sāriputta was suffering from severe illness in the village of Nāḷaka and passed away from the same illness. The elder Cunda Samaṇ-uddesa (his younger brother), who was attending on him, brought his pot and robe (and also the urn containing his ashes) to Sāvatthi and went to see Ānanda.

The period of the rainy season for the purpose of such a sojourn is said to be generally three and four months. And it was soon and not long after the end of the rainy sojourn in Vesāli that the Master abandoned his life-principle in the relic shrine of Cāpāla. He informed Māra that he would pass away three months thence. This would come to not more than seven months from the beginning of the rainy season, whereas the accepted tradition of the Day of the Great Passing Away needs three months more ahead than the above period. The commentator of this lengthy discourse has, however, tried to reconcile this discrepancy by introducing, in between the above sojourn

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and abandonment, an episode in its commentary. The episode in the said sequence is as follows "Episode" (vide below):

We have however no choice between the text and the commentary, when neither source gives us any help, other than pointing out the anomalies, so that the reader may draw his or her own conclusion about them. Probably the later savants also adopted such a position as this in such matters. Hence we find several unreconciled discrepancies and disagreements in the text and the commentaries of the Nikāyas of the Sutta-piṭakas with one another. The above example is only one of them. They were and are left unreconciled in the text for reasons now only conjectural. Apropos of this, their presence itself in the text shows that the latter (text) has not been tampered with. Thus the texual authenticity may be regarded as granted and established at any rate.

The commentatorial attempt at reconciling these discrepancies is often easy to detect. The matter might have been itself genuine, but the introduction of such a matter into the particular place in the text must have been purely conjectural even then. For the unaccountable gaps, in the life of the Master, as well as in that of his principal disciples, were obviously filled up later by the available matters left off without being assimilated in the text. A glaring instance is that of the decease of these two foremost principal disciples of the Master. From several textual suttas and gāthās we know that they died before the Master passed away. But textually we are not sure of the sequence of these two important events.

EPISODE

"The Master having passed the sojourn for the rainy season in the Veluva village," says the said commentary, "issued forth from that village, it is said so (kira). (Thinking:) 'I shall go to Sāvatthi,' he (the Master) turned back from the way he had come up. Gradually (proceeding and) having reached Sāvatthi, he entered Jetavana (monastery). The General (Senāpati) of the Dhamma (Sāriputta) having served the Blessed One (Master) went up to (his) resort for daytime... Having sat down

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(there), he entered the meditative absorption of the fruit (arhat-ship). Having arisen therefrom at the pre-determined time, he began to deliberate thus:

> 'Whether the Buddhas passed away at first, or the foremost principal disciples (agga-sāvakas) did so?' There he came to know that the foremost disciples did at first. Then he observed his (remaining) life-span. He came to know that his life-span would run only for a week.

Hereafter the commentary deals exquisitely with the story of his Passing Away in the very room wherein he was born. It was in Nāḷaka village wherein his old house stood. The cause of his choice by him was his wish to convert his old non-Buddhistic mother who had given birth to seven children, his brothers and sisters, who were all Buddhists and liberated ones.

He approached the Master for permission to pass away, and asked him for it. Thereupon the Master said: "Where will you pass away, Sāriputta?" The commentary, explaining this sort of the Master's question, says that the Buddhas can praise neither Death by saying "Pass away," nor worldly life by saying "Don't pass away." So avoiding both these extremes, they (Buddhas) are said to put the above question. But to us the question appears to be as much affirmative as an assent to "Pass away." The elder was much advanced in age perhaps more than the Master himself, according to the Sañjaya-vatthu (I. 8) of the Dhammapada commentary; he had also told the Master that his life-span now remained for one week only; the question was therefore opportune, even according to our common sense.

He replied: "There is, Sir! in the Nāḷaka village of Magadha the room wherein I was born. Therein I am going to pass away." The Master indirectly gave his permission by the usual words: "Of whatever you, Sāriputta! think the time" (to be opportune). But the Master desired him to preach to his colleagues before his exit. Sāriputta thought that the implication of this question or request was the preaching preceded by the exhibition of iddhi-transformation. The news spread and the whole city gathered there. He had to carry out the Master's wish or

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behest even against his inclination concerning the supernormal power.

According to his own avowal in the Theragāthā (No. 996) of the Anthology (17. 2) of the elders (Theragāthā), he said that he had no inclination (paṇidhi) towards the spiritual power and knowledge. So in the suttas wherever we find him, he has never shown any item of iddhi or abhiññā. This sort of abstention from indulgence in the supernormal is exceptionally observable in this elder. In the apadāna (sacred story) of (Sāriputta 1.3.1) Gāthā (No. 356) he says: "If I wish, I can create a thousand (phantoms of myself) today." This means that a difficult iddhi of transformation also was within his easy reach. His intellectual grasping and absortion did not leave him probably any time for development (valañjana) of iddhi. Probably the Master wanted him for this very reason to preach with iddhi in order to remove any doubt about his supernormal capacity from the minds of other monks and nuns on this last occasion and opportunity for such a display.

The commentary says:

> He, having paid his respect to the Master and risen up as high as a palm tree, came down and again paid his respect. Then standing above as high as seven palm trees, he preached with the display of iddhi-transformation.

This may seem strange to us, but the Master might have thought otherwise. For the rule of conduct in the vinaya prohibits this sort of display; and if the iddhi-transformation were never exhibited in public, it would be as good as non-existent in the minds of the people. So we find this sort of display in the Theri-Apadāna also.

The text of the Mahāparinibbāna sutta (D. II. 3), the sutta under discussion, was or has been evidently kept intact since the earliest recension. When the anomaly was realized, it was too late to rectify it in the text. The text had therefore to be interpreted differently. The requisite particulars were probably by that time not all available. So an episode of likely events was compiled and introduced in the relative commentary.

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Hence we can logically transfer or reconstruct such episode when available, if the text might demand so.

The commentary continues the account with a touching scene of the departure of the Elder from Jetavana and Sāvatthi, with his retinue of five hundred monks. The distance from Sāvatthi to Rājagaha was forty-five yojanas; Nāḷaka or Nālandā lies between Pāṭaligāma and Rājagaha, at a distance of two days' journey from the latter. In seven days the Elder and his retinue reached their destination. The objective of the journey was fulfilled; the mother of the Elder was converted the same night; at dawn the Elder passed away into nibbāna amidst the general lamentation of men and deities. His pot and robe (and ashes) were brought, as also reported in the Cunda sutta (Samyutta 47.13), by the elder Cunda (his younger brother) to Jetavana in Sāvatthi. He saw Ānanda first and then both of them went up to the Master with the sad news. The sacred ashes were duly received by the Master and all the requisites were accorded thereto.

The story is briefly continued further in the commentary. It says that the Master went thereafter to Rājagaha. At this time the Mahāmoggallāna also passed away. The full story of his death is found in the Mahāmoggallānatthera-vatthu (*Dhammapada* 10. 9-12 Verses comm.). After all the requisites were completed for his body, the Master moved therefrom towards the bank of the Gangā. It was herein that the Ukkacela sutta (Samyutta 47. 14) was delivered by him on the demise of the two principal disciples. The said commentary then only rejoins the later event of the Master's abandonment of life-principle with the earlier event of the rainy resort at the Veluvā-gāma. If so, why should the text itself give us no indication of these eventful episodes herein? This is our legitimate doubt nonetheless.

On the Last Journey

The first journey of the Bodhisattva was undertaken by him from Kapilavastu, through the countries of the Shākyas, Koliyas, Mallas, and Maineyas, to the city of Vaiśāli (Vesāli) and thence to that of Rājagaha (Rājagṛha) and lastly to Uruvelā. The Last Journey of the Master started after fifty

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years in the reverse direction from Rājagaha through Nālandā, Pāṭali, and Veluva to Vesāli and thence to Kusinārā, the town of Mallas, where the journey ended so sadly without reaching Kapilavastu or Sāvatthi, the probable and logical destination.

As mentioned already, the account of the last journey of the Master gives us several important pieces of information. Firstly, this Mahā-parinibbāna sutta (D. II. 3), or the Story of the Great Passing Away, is the longest of the discourses. It is called maha or larger, probably because there is another shorter sutta entitled 'Parinibbāna' (Samyutta I. 6. 15) or the passing away. Evidently, this sutta is a collection of suttas describing the events of the last year of the Master. It is not however consolidated in the matter of the other larger suttas, such as the Mahā-Sati-Paṭṭhāna sutta, etc. It is also not exhaustive; there appear some more suttas and events connected with and belonging presumably to the last year of the Master.

Secondly, the Master preached in the Vulture Peak of Rājagaha, the sermon of seven infallible dhammas or rules, among others, on statecraft, which may not seem outmoded even now. Strangely enough, this peak became very popular as a site of preaching by the Master, in the serious works compiled by the Mahāyānists, or the followers or proponents of the Greater Vehicle of Buddhism. By the way, we learn his opinion on spiritual ground respecting the planning of founding a strategic city and populating it. The idea is naturally tinged with some supernormal element, but still even now it is worth due consideration from us. He had expressed this opinion on the occasion of the founding of the city of Pāṭaliputta (Patna city) for strategical purposes on the right bank of the Ganges.

Thirdly, the Master displayed a miracle in crossing the Gangā river with his retinue of monks. The reason of doing so is not quite clear. He had similarly crossed the Gangā river forty-five years before, when he was alone and on his journey from the Bodhi-maṇḍa or Enlightenment—seat at Uruvelā or Bodha-gayā to Isipatana or Sārnath or Benares. According to the relative account of this journey as given in the chapter (26, p. 297) 'Dharmacakra-pravartana' of the *Lalita-vistara*, the ferryman wanted him to pay the crossing toll-tax (tarapaṇyaka). The Master had no money; but he had to cross the river

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anyhow. He went up through the air from one bank to the other by crossing over it. Thereupon the ferryman lamented much his bad lot and reported the matter to King Bimbisāra. The King forthwith issued an order exempting all the ascetics and homeless wanderers thenceforward from paying any toll-tax for the crossing.

This time there was no such necessity, but probably his previous recollection was mainly at work on this occasion. He remembered it; the requisite iddhi was automatically organized; he disappeared from the right bank and appeared on the left bank; this time of course he crossed it together with his retinue of monks. It might have been the Master's own power alone. Or, the monks by their own power might have followed him. We have both the instances in the text. What we have to notice here is the fact that his power had not been diminished by age, as he had told Sāriputta in the larger Lion's Roar Sutta (*Majjhima*, I. 12) mentioned above.

Fourthly, the sermon on the "Mirror of the Dhamma" (dhamma-ādāsa) was preached. This precept is said to enable one to know one's own future destiny removed from derogatory rebirths. It thus definitely entails the idea of our existence after death. We have to notice here that Buddhism discredits the materialistic conception of complete extinction with physical death. Neither does it support the theory of complete revival as perfect soul. Both the extremes of annihilation (uccheda) and eternality (sassata) are negated by the Master. This position of non-committal conception must have stemmed from his realistic attitude based on his own meditative experience.

Fifthly, the Master declares that he has hidden nothing: "Preached, Ānanda! by me the Dhamma without keeping (anything) inside or outside. Nay, Ānanda! there is no teacher's closed fist of mine in the dhammas." This is as much as to say that he has told everything in and out; and that he has reserved nothing as a secret clue or a master-key to be told at the last moment. Such an open declaration of the Master dissolves any doubt about secrecy in Buddhism. We may flatly denounce any tendency to secrecy in this system of the Master's as regards anything whatsoever.

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Sixthly, the Master knowingly and willingly abandoned the residue of his life-principle in the relic shrine of Cāpāla in Vesāli. If the elder Ānanda had pressed the Master to live longer, the Buddha would have prolonged his life-span much longer. In spite of the commentatorial reserved opinion, the possibility of his living for the rest of this Kappa (aeon) was bright. The efficient means was the bases of four iddhi-pādas in which the Master was well practised. We cannot disbelieve the words of his own statement to his attendant monk.

Seventhly, we know how the Master passed away after organizing and producing all the basic jhānas and samāpattis in both the orders ascending and descending. Then again ascending from the first to the fourth jhāna, it is said that he awakened from this state and simultaneously passed away in the material plane. This means that he died a physical death. This is one of the reasons why he has said that he cannot be totally extinct after his demise. For while living, he was untraceable and after death also he might be likewise that, is, only, untraceable.

Appearance of Mara

This abandonment of life-principle by the Master might have synchronized with some natural phenomena the text records. But from the meditative point of view, such abandonment is not without its significance. When the Bodhisattva left his home, it was a momentous decision of his. Then Māra, the mysterious personage, tried to dissuade him from his pursuit. The former did not presumably appear bodily before the latter, or could not be seen clearly by him, inasmuch as the supernormal sight of his was probably not yet developed. The latter of course heard the persuasive words of the former, which caused the latter, according to the Pāli Nidāna-Kathā, to ask him who he was. The corresponding chapter of the *Lalita-vistara*, however, does not mention the visit of Māra at this juncture.

Another important occasion in the Boddhisattva's career was when the total abandonment of ego by him, in all its bearings, became imperative. According to the *Lalita-vistara*, it was the Bodhisattva himself, who intimated to Māra his intention of

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attaining Bodhi or Enlightenment; his reason of doing so was significant and is worth consideration; for he thought: "Why shouldn't I incite the evil-minded Māra? If he be vanquished, all the heavenly beings of the Desire-liking (Kāmāvacara) category and others will be controlled." As a contrast to it, the Pāli Nidāna-kathā and commentary make the intrusion of Māra a confusing episode on this occasion. But, merely supposing that this interesting person was none other than the personification of the mental disposition of the Bodhisattva himself, we cannot brush him off as a mere illusion or villain. For a villain cannot be supernaturally so subtle and powerful as to enter into and possess the gross as well as the subtle body even of arhats and inhabitants of Brahmaloka at his sweet will and leave it afterwards.

The Master presumably knew who he was and what his real intentions and purposes were in dissuading him (the Master) from the dissemination of the dhamma discovered by him. It was certainly not the personification of the Master's own inner ego and craving, which must have disappeared since the time of his attaining the Bodhi or Liberation. Even if it did remain as a mere shadow afterwards, the shadow could not have been resented by the Master as the troublesome Māra. The shifting of one's own lapses to this scape-goat called Māra might or must have been then, and even now may be thought to be a ludicrous excuse. For, because of his (Ānanda's) allegation that it was Māra who had led his mind astray at those critical moments, it was not considered a reasonable excuse of his in the assembly of five hundred competent monks. And consequently the elder Ānanda had to admit his mistake and tender an apology for it.

The mistake the elder Ānanda made was not small, but of serious consequences, as we have shown above with respect to the longevity of the Master. Another mistake of his was the omission of asking the Master a further question about the smaller or sundry rules of conduct, that might be rescinded after his passing away, if the Order of Monks wished. The omission caused a wide disagreement among the members of the Order as to what those sundry rules were. Nothing could be settled. As a result, none of the then extant rules were rescinded and the Master's last bequest could not be put into effect. We might even now imagine the just chagrin of the elders at the absence of the

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of the fore-and far-sightedness of one of their own colleagues.

If our interesting scape-goat (Māra) were interested in sowing the seed of dissension among the otherwise united disseminators of Buddhism, we find that he partly succeeded. For the original Order broke up into a number of different sects within two centuries after the passing-away of the Master. The Order of Nuns, resented as a principle by that of monks in the said assemble, could not survive the catastrophe much longer after it had reached its pristine glory in the history of Buddhism. But Māra cannot be blamed alone for this.

It was again Māra in person who requested the Master, as he had done before, in the relic shrine for his passing away. It was certainly not the Master's own inner voice; for he refers to it as "Māra Pāpimā", or Māra the evil-minded, and he could not have referred thus to himself. Māra was respectful before and also spoke respectfully to the Master, reminding the latter of the pledge given to the former about his passing away, after the fulfilment of the mission of the latter. The former had to wait, the Master said, only for three months thence for the great event. Such great detail leaves no doubt as regards his (Māra's) personal identity.

The problem of this personage cannot be solved by readily dispensing with it, as a mere illusion of the Buddha, who is himself the Destroyer of Illusion and the Vanquisher of Māra. He must have been none other than what the Master has depicted in such a lively way and so often. There remain yet many things the Master has spoken about and we have not known and understood. Only through supernormal senses can these things be unravelled and brought to light. Hence the efforts towards iddhis' development and abhiññās' acquirement should become our concern, if we are bent upon finding the solution of problems besetting human society, since the time our globe came to be inhabited as we find it.

Last Journey (Continued)

Should we try to compare this last journey with the first one of the Master as reported in the Pāli *Nidāna-kathā*, we comacross another anomaly. It is said that the Bodhisatto (Bodhie

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sattva in Sanskrit) had left his home on the full-moon day of the Āsāḷha, the third month of the year. On the full-moon day of Visākha, the first month of the year, he realized the Knowledge of Liberation in Uruvelā (Bodhagayā). He is said to have undertaken six years' penance before his Enlightenment. So the period intervening between his renunciation and the attainment of Bodhi would be six years less two months, to say the least.

He passed two months after this great event in the vicinity of Uruvelā. And he travelled, on the full-moon day of the third month, to Benares; he reached it and went therefrom to Isipatana; and he preached his first sermon there to the five asceties on the same evening. This is exactly six years after his renunciation. He passed his first rainy season there. The rainy season resort generally lasts three or four months. The Master passed three months in Isipatana, during which time he converted, besides the five ascetics, Yasa and his fifty-four friends. All of these sixty converts are said to have realized the knowledge of Liberation and become arhats. The Mahāvagga in the Pabbajjā-Kathā (1. 9) proudly says that at that time there were sixty-one (including the Master himself) Arahantas (arhats) in the world.

The Master sent all his disciples to go singly on a preaching tour in the country. He himself started for Uruvelā alone, where it took him three months for the conversion of the three Kassapa brothers. Threafter he visited Rājagaha and made a mass conversion together with the King of Magadha, Bimbisāra. Then the conversion of both Sāriputta (Upatissa) and Moggallāna (Kolita) took place. This important event occurred not less than nine months after the Enlightenment of the Master.

These activities occupied the Master for two months in Rājagaha. The Shākyas were not unaware of the Master's rising fame and renown. King Śuddhodana had despatched eight misions successively to fetch him home. The last mission under Kāludāyi succeeded to draw the attention of the Master to under take the journey towards Kapilavastu. It was the full-moon day of the tenth, Phagguṇi-puṇṇimā, of the first year of his Englightenment. So his first journey to Kapilavastu, a distance of sixty yojanas from Rājagaha, began on this day.

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Travelling one yojana a day at a moderate rate of alms-begging round (cārikā), he intended to reach Kapilavastu in sixty days or two months. Obviously he would arrive thereat on the full-moon day of the Visākha, the first month of the second year. This would be the anniversary of his Enlightenment as well as the birth in the Lumbini grove thirty-six years before. This might have been of course a mere chance, but we cannot overlook the fact.

His last journey also started from Rājagaha about forty-four years after. We have a full account of his itinerary this time nlike that of this first journey. He had stopped at Veluva village and passed the rainy season there. He had also renounced the life-principle in the relic shrine of Cāpāla in Vesāli three months before his passing away. Even if we allow the episode of Sāriputta fully discussed above, the time devoted to the last journey appears to be unusually long.

We find very few suttas in the Sutta and Vinaya Piṭakas as full an itinerary as in the Mahā-parinibbāna (II. 3) sutta. Herein we find the Master starting from Rājagaha to Ambalaṭṭhika, thence to Nālandā wherein Sāriputta expressed his highest appreciation of the Master, therefrom to Pāṭaligāma wherein we find Sunidha and Vassakāra, Magadha chief ministers, inviting the Master to an alms-dinner. From there the Master came up to the bank of the Ganges river and crossed it miraculously, as described above. Thence he went to Koṭigāma, a village said to have been populated on the border of the mythological palace of king Mahā-Panāda, according to the commentary. Then the Master proceeded to Nātikā. It was here that the precept of the "Mirror of the Dhamma" was given. Thence he proceeded towards Vesāli.

In Vesāli the Master stayed in the mango-grove of Ambapāli, the famous courtesan. But for the rainy season he accepted the small village of Veluva and asked the members of the Saṅgha to seek their resort around Vesāli. The commentary explains this order of the Master as an implication that he knew; "I shall pass away, living only for ten months. If they go (to resi-die) far away (from me), they will not be able to see me at the time of my Passing-away (Parinibbāna-kāle) ....." This is also

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an anomaly in forestalling the Master's decease before his actually releasing the life-principle later on.

It was during this rainy resort that a severe illness fell upon the Master. The text says that the Master overcame this illness with a strong will, while the commentary states that his life-span was lengthened for ten months thereby. On this basis a later elder named Māhasiva argued that the Master could live, by thus lengthening the life-span ten months successively, for this (whole) Bhadda-Kappa (current aeon), with which the commentary did not agree. But our understanding is that the Master's dictum did not specify even such successive endeavours as imagined by this elder.

The text says that after this event the Master entered Vesāli for an alms-begging round. But the commentary introduces just before this the episode of Sāriputta described above. The event of the episode might be true and actual, but the sequence of the event is not mentioned in the text itself. It is probably an attempt to reconcile the anomaly of the Master's itinerary in this sutta. It is a pity that the monks did not try to keep a regular account of the Master's travels in spite of such rich details found in other matters.

Having finished the daily round and food-taking in Vesāli, the Master asked Ānanda to accompany him to the relic shrine of Cāpāla, for daytime contemplation. There he sat down and expressed the pleasantness of Vesāli and six shrines (cetiyas) including this Cāpāla. He further said that he could live for a kappa or the remainder of a kappa through the operation of the four bases of iddhi-pāda. We can imagine a sort of chagrin of the speaker as well as of us all at the unresponsive intelligence the Shākya attendant displayed at the time of the Master's unique expression of possible longevity. Is it not a limit of stupidity on the part of a life-companion?

The congregation of monks at the First Council however lightly let him off with the apology of the "dukkaṭa", an offence for a wide variety of improper conduct. The commentary has of course tried to mitigate this obvious chagrin by a variety of arguments against the prolongation of life. It was also in this shrine that the Master released the life-principle. Thereafter the

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request of the attendant monk to the Master of the prolongation of his life-span was of no avail; for he said to Ānanda: "Three months hence Tathāgata will pass away. And there is no possibility that Tathāgata will go back upon (revoke) it for the sake of living (longer)." This was the final answer.

The Master called all the monks in the vicinity of Vesāli and intimated to them his approaching end in three months. But the place of the decease was not foretold. None ventured to put any question about it to the Master. It is probable that he intended to reach either Sāvatthi or Kapilavastu for this great event; but we have no textual or commentatorial information about it. From Vesāli the Master proceeded towards Bhaṇḍagāma, thence to Hatthi-gāma, and then to Amba-gāma, to Jambu-gama, and ultimately to Bhoga-nagara. From this town hewent to Pāvā. Here he stayed in the mango-grove of Cunda, the son of a goldsmith.

Pāvā should thus lie between Bhoga-nagara and Kusinārā. It is also said to be the passing-away of Niganṭha Nātaputta, one of the great religious teachers of the then world. This event is reported in the Sāmagāma sutta (Majjhima III. 4). It is said therein that he passed away recently in Pāvā. We cannot however grasp the fundamental dogmas of this religion from the meagre description found in the Pāli text and commentary. Something about the practice current in this religion may be learnt from several suttas, such as Upāli (II. 6), Abhaya- rājakumāra (II. 8) of the *Majjhima-nikāya*. Of this very Nikāya in the 14th sutta (Part I) the practice of their austerity is clearly depicted.

It was in Pāvā that the layman Cunda prepared the controversial sūkara-maddava (pork-meat) for the Master. This food gave him strength to proceed and reach Kusinārā, so says the commentary. This small township was, however, reached on the full-moon day of Visākha, the first month of the 45th year of his Enlightenment, or the 51st year of his renunciation, or the 80th year of his birth. The township lies midway between Vesāli and Kapilavastu. So the time taken for this journey is unaccountably too long as compared to the time in his first journey from Rājagaha to Kapilavastu.

Moreover, this long discourse contains almost all the princi-

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pal practices of Buddhism enumerated, of course, very briefly. Thus we find herein the eight Abhibhāyatanas and eight Vimokkhas, the prototypes of the later practices of the artificial kasiaṇs. Then we have herein the thirty-seven Bodhipakkhiya-dhammas or practices leading to Enlightenment. These are four observations on body, feeling, mind, and dhammas, which are fully described in the Sati-paṭṭhāna sutta (*Majihma* I. 10) and (*Dīgha* II. 9). And then there are four right endeavours (sammappadhānas). These are given much importance in any practice and fully dealt with in the commentary of the Vibhaṅga, the second book of the *Abhidhamma*.

There are four iddhi-pādas or the bases of iddhi. These are also explained in the said commentary, but the real import of these practices is not quite clear. These are literally strong inclination, vigour, mind, and intellect, when any one of them leads the rest of the mental concomitants. We find this device elusive at present. Even the commentary and Buddhaghosa have not been able to clarify this device; for both the sources seem to be confused themselves. But the Master appears to attach great importance to these iddhi-pādas for the organization of supernormal powers.

Then the five indriyas (faculties) and five balas (forces) came which are the habitual stabilities of faith (saddhā), vigour, memory (sati), samādhi, and intellect (paññā). These five mental concomitants recognized in the Master's system as faculty and force seem to be pre-Buddhistic; for these are mentioned as requisite in the system or doctrine of the two teachers, Ālāra Kālāma and Uddaka Rāmaputta; the Bodhisatto says that he has already these five concomitants and they are said to possess those (*Majjhima* I. 26 and 36).

These five concomitants are also mentioned as the upāya-pratyaya (direct means of nirodha samādhi) against bhava-pratyaya (indirect means of nirodha samādhi) in the sūtras (I. 19 and 20) and commentary of the *Yoga sūtra*. In fact, none of the samādhi-states are obtained without these five concomitants latent or patent. But when nirodha (cessation of mental formations) is obtained by means of these five concomitants latently inherent in the maintenance of samādhi, its resultant (vipāka) accrues in the rebirth (bhava) of gross and subtle bodyless

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divine beings and of still higher ones completely absorbed in Prakriti (Primordial Cause). This state is called the bhava-pratyaya: in a way this may be conceived as indirect.

The above category of beings is subject to the law of the round of rebirths. The yogins have, however, to organize patently these five concomitants to attain and also to maintain the state of nirodha. If they lapse, the state of nirodha will automatically terminate and they will awaken therefrom. Hence this means is obviously direct. In the Master's system these five concomitants are much improved and made to assume the characteristic of faculty and force by dint of habitual practice.

Then we have the seven organs of sambodhi (enlightenment). Finally, there are the eight organs of the way to Nibbāna. These thirty-seven Bodhi-pakkhiya dhammas are also treated of by Buddhaghosa in the 22nd chapter, not in the 21st (as implied in the commentary of the *Dīgha-nikāya*) of the *Visuddhimaggo* The large number of these dhammas need not confuse us. They can be classified into two categories, distributive and non-distributive.

Briefly, the first class consists of five dhammas distributed into 28 items of dhamma in all. The second class is non-distributed and is 9 in number, viz., inclination, mind, joy, etc. The five are the regular ones, viz., faith, vigour, memory, samādhi, and intellect. These are all organized by the cultivation of sati or memory unattached to anything inside and outside oneself. We are to notice that in the Master's system every device whether of meditation or insight is oriented to Nibbāna.

Hadn't the Master enumerated the principal practices of Buddhistic meditation and insight, there might have been an interminable controversy raised over them. Hence Buddhism may be said to be perfect in this respect. Still we find several important questions unasked and unanswered in Buddhism. But so far as the supernormal powers and knowledges are concerned, the Master's system definitely encourages us to organize and develop them. This facet of Buddhism is also as much oriented to the main objective of Nibbāna as the facets of morality, meditation, and intuitive thinking.

We have considered some salient features of the Master's

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last year; there are many more of them, if we gather other suttas and incidents as well. In fact, besides a few Jātaka stories, there are several apadānas also happening in it.

Puzzle over First Enlightenment

We have already shown the anomaly and anachronism perceptible in the textual record. It is evident that the text and the commentary try to present or gather a cluster of important suttas and incidents on the great event, say, the last year of the Master. Similarly, we find a huge cluster of events, occurrences, miracles, and dhammas around the First Enlightenment of the Master. But we find a number of suttas definitely belonging to the period previous to the final culmination of his perfect Enlightenment.

Hence, in analogy to several anomalies and items of anachronism in the Sutta Piṭaka, there crops up a great puzzle over the actuality of the First Enlightenment of the Bodhisattva. The main question we are concerned with is whether the First Enlightenment was the beginning and the end of everything the Bodhisattva realized under the Bodhi tree which is said to be on the full-moon day of the 35th or 36th year of his birth, in the Bodhi-seat of Uruvelā.

The internal evidence of the text shows that it was the culmination of his endeavour lasting at least for the long period from his household life to his occupation of the Bodhimaṇḍa. His successful organization of the First Trance under the Rose-apple Tree in Kapilavastu is known as a miraculous event on the occasion of the "Vappa-maṅgala" in the Pāli Jātaka-nidāna Kathā and commentary. This may be definitely regarded as the beginning of his unique system. For the method of organizing this trance in his system is nothing less than the first step to Nibbāna.

From the many references to the knowledge of Bodhi, it appears that this knowledge is the manipulation of the causal chain or the dependent origination of twelve links from ignorance to death. Philosophically thinking, this chain is scarcely amenable to a system of strictly logical philosophy separated from meditative bases. But the Buddha seems to have been

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fully satisfied with his discovery of this interminable chain of the successive causes of births and sufferings.

The incident of his meeting with the four signs of old age, disease, death, and renunciation is rather unduly given prominence without considering his mental disposition previous to the appearance of these signs. The Pāli *Nidāna kathā* has probably omitted this important portion, which is fully dealt with in the Sañcodanā Parivarta (*Lalita-vistara* XIII. 111 to 134 pages) or the chapter on instigation. This discloses that his mind was already troubled with these human problems. He knew the problem and was deliberating over steps to tackle it as best as he could.

The next chapter, the XIV, then introduces the incident of the four signs, which actually helped expedite his renunciation. Thus the chance of realising the knowledge of Bodhi in household life was shattered for the last time; the traditional custom of renunciation for search after the ultimate truth has to be revived once more. Had the Bodhisattva solved the problem of birth and death in Kapilavastu, we might have certainly got a truly new system, at least in a new code of rules suited to us in household life while conducting a career of the highest dhamma of the Master.

Instead, we have the tradition that any person, who might perchance attain arhatship in household life, will have to renounce the world or pass away the same day. As for instance, Yasa, son of Sujāta, in Isipatana realized arhatship in the garb of a householder; he was initiated and ordained by the Master in his order immediately (Mahavagga I. 9). The beautiful queen of Magadha named Khemā is another instance; she visited the Master and listened to his discourse; she attained arhatship; the Master told the King of Magadha, Bimbisāra, as follows:

"Mahārāja' Khemā should either renounce the world, or pass away." The King said: "Bhante! initiate and ordain her (in the Order of Nuns). Let her not pass away." After her initiation and ordination, she became the Foremost Disciple; (Khemā Theri vatthu, Dhammapada verse 347 commentary). The father of Siddhattha, King Śuddhodana, is said to have attained arhatship beneath the white umbrella, that is, while still a householder, and passed away the same day in Kapilavastu.

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This tradition may have something to do in the later development of the cult of Bodhisattvahood in place of arhatship in the Mahāyāna or the Greater Vehicle sect of Buddhism. The cult of Bodhisattvahood is in a way an ideal religion amenable to honsehold life. But, according to the tenet of Theravāda, certain conditions are imposed on the candidature of a Bodhisattva even of a bona fide future Buddha. We do not intend to dwell on any controversial matter not directly connected with the thesis of this research. In the Pāli *Tipiṭaka* we find that the main objective of a yogavacara is definitely arhatship.

The objective of liberation or mukti or arhatship is the highest in any system of oriental philosophy and religion; the conception of liberation is the same, in whatever terms it may be named, mentioned, or referred to. In any clear, unattached, and free thinking unbiased and unobsessed, the natural trend of the mind would lead one to a sort of aloofness and implied in the term Buddhistic arthat ideology. The logical implication or conclusion of the Master's dictum of a short precept in the A guttara (I.5. suttas 8,9,10 and 6. suttas 1,2) would lead us to the same arhat ideology.

The dictum is: "Pabhassaram idam Bhikkhave! cittam....." meaning 'the mind is, monks! brilliant (or clearly conscious...' The *Yoga sūtra* commentary (I. 36 sūtra) also seems to corroborate the dictum by a short sentence: "Buddhisattvam hi bhāsvaram ākāsa-kalpam", meaning 'the highest mind is bright and skylike (spreading).' We cannot, of course, dogmatise over it and draw any far-fetched conclusion metaphysically or philosophically.

The puzzle over the Bodhisattva's first enlightenment we have alluded to above stems from the textual clustering of dhammas and commentatorial multiplying of these dhammas to an unlimited extent on that eventful night under the Bodhitree. But the texts in a number of important suttas countermand this sort of exhaustive omniscience without his previous meditative and intuitive endeavours and perseverance.

The Bodhi-kathā of the Mahā-vagga (Vinaya I. 1 to 5 Kathās speaks of the causal chain or the dependent origination of twelve links from Ignorance to death. The Bodhisattva was fully satisfied with this discovery and passed the four successive

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weeks enjoying the pleasure of Liberation. The Nidānakathās of the first book of the *Abhidhamma* and the birth-stories and other commentaries introduce three weeks more after the first week of the Enlightenment. These make up the traditional period of seven weeks of the same.

From the *Buddha-carita* of Aśvaghoṣa (Canto V verses 1 to 25), we learn of the Prince's mental disposition. He was troubled over the birth and decay (janana-vyayam) of the world (verse 7). His mind became calm by thinking over the arising and the decaying (prabhava-vyayam) of the world (verse 9). "It is a pity that man, being himself subject to disease, old age, and destruction, hates the old, the afflicted, and the deceased through total ignorance and blind arrogance" (verse 12). Observing properly the defects such as the disease, old age, and adversity of the world, his pride in (his own) strength, youth, and vitality belonging to him disappeared in an instant (verse 14.)

In the 12th chapter of the *Lalita-vistara*, we find the Prince thinking thus:

> Known to me are the innumerable defects of the sensual indulgence (Kāma)...There is no inclination and attachment of mine in the sensual desire...Why shouldn't I reside in the forest speechless and calm of mind through the pleasure of Dhyāna and Samādhi?

His consent to the marriage proposal was seemingly motivated by ideal intention: "When the Bodhisattva gets the strength of family, then he converts hundreds of billion (beings) to the deathless (amṛta) dhamma."

The above disposition of Siddhārtha, the Shākya Prince, would amply show that his successful discovery of the causal chain of twelve links was a gradual process, not a sudden event. Moreover, pure Bodhi actually consisted of this discovery. For the very first discourse or precept of the Buddha to his five attendants in Isipatana, known as the "Dhamma-cakka-ppavattana" of 'the Turning of the Wheel of Dhamma', as recorded in the Mahā-vagga (I. 7), has following salient features:

Firstly, it is the Middle Way of the Master between sensual

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life and the practice of penance, both of which are meaningless. For sensual life leads us nowhere of importance, while the practice of penance is meaningless, if one intends to attain liberation through this practice.

Secondly, the middle way is the eightfold path. This path is, however, not dwelt upon herein. It may be briefly condensed in the right conduct (sīla), right samādhi, and right insight (paññā).

Thirdly, the path is fully explained in connection with the four noble truths. The truth of suffering is universal; the cause of suffering as craving (taṇhā) was discovered by the Bodhisattva the cessation of suffering is the elimination of this craving; the way to this cessation is the eightfold path. This is the short course for the attainment of Liberation. It is to be noticed that the causal chain is not found expressly in this sutta.

The last of the five disciples, Assaji, also understood this precept as he had told Sāriputta in the famous verse:

> The Tathāgata tells the cause of those
> That are produced by cause;
> He tells their cessation also;
> Such a proponent is the Great Samaṇa.

This verse does not refer to the causal chain; this is evident from the commentary on this verse also as follows:

> 'Those produced by cause'—mean five heaps (mental and material dhammas); thereby the truth of suffering is shown. 'The cause of those'—means the cause of suffering; thereby it is shown that the Tathāgata tells it. 'Their cessation'—means the stoppage through discontinuance of both of these two truths; the meaning is that the Tathāgata tells that also; thereby the truth of the cessation is shown. The truth of the path is not expressly shown here; but still it is as good as shown by the rule . . .

Nevertheless the Bodhi-kathā of the Mahā-vagga expressly records that the Bodhisatto deliberated over this very causal chain. If so, why is it that we should miss this chain of causes

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from the very first precept of the Master? Is it possible that this causal chain was developed only later, or, at best expounded only later by the Master?

We cannot however trace the sequence of the suttas in the *Tipiṭaka* in order to follow up the sutta wherein this causal chain is given. The few suttas preached in the country of the Kurus are very important; the commentary on the Sati-paṭṭhāna sutta says that the Master delivered some serious suttas in the Kuru country; these suttas are—Mahā-nidāna (Digha II. 2) wherein we find the full description of this chain; and Mahā-sati-paṭṭhāna (II. 9) of the *Dīgha-nikāya*; and of the *Majjhima-nikaya* it gives five suttas, out of which Sati-paṭhāna and Māganḍiyā are also mentioned. The notorious Māganḍiya was the daughter of this Māganḍiyā (Majjhima II. 25). Hence the precept in the Kuru country might be comparatively more recent than the Sammā-diṭṭhi sutta (Majjhima I. 9) entirely spoken by Sāriputta in the Jetavana Monastery in Sāvatthi, when the Master also was dwelling there. This sutta treats of the four noble truths and joins therein the causal chain. But the full and regular description of the chain is found in the Mahā-nidāna sutta mentioned above.

Thus we have substantial reason to believe that the First Enlightenment of the Bodhisattva was a gradual process rather than a sudden phenomenon, as the commentary would have us believe. The gradual process started from his household life, was nourished during his travels and austerities, and culminated in the Bodhi Knowledge under the Bodhi tree. The evidence of his achievement is, firstly, his own satisfaction. Secondly, his declaration to Upaka made on the way between the Bodhi-maṇḍa and Gayā is the next evidence. Thirdly, the effective evidence is his successful conversion of the intelligentsia in groups and even in a mass.

A clear discernment of dhammas and their laws has been subjectively declared by the Master in unequivocal terms in many suttas. The objective verification of them may be gathered from the utterances of monks, nuns, and laymen and laywomen found in many suttas. But still we cannot fully grasp the significance of the Master's dictum made before his attendant monk, Ānanda.

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Thus: "Appameyyā Tathāgatā" meaning 'the (capacity and knowledge of) Buddhas are immeasurable' (Aṅguttara III. 10).

Hence the dhammas discovered, developed, and taught by the Master should be closely studied, analysed, compared, and contrasted, as far as possible. If we do so earnestly, the super-normal powers and knowledges so often described and mentioned by the Master will look as substantial as any kind of trance and absorption found in his system.

The Master's Triple Method

From what we have shown above about the causal chain or dependent origination, it was a very profound discovery of the Master. It cannot have just sprung up from nowhere and presented to us as a mere product of his thinking. He has criticized the law of kamma enunciated and explained by other teachers especially by Nigaṇṭha Nāṭaputta. From many suttas we learn that he tried three times or tapped three different sources before adopting anything as a veritable truth. The triple method is generally discernible in any tenet he enunciated and in any device he launched for the organization of what he called dhammas mundane and supermundane.

The triple method is also discernible in his deliberation over the logical process of dependent origination. A sort of deductive method may be said to begin from ignorance or indiscrimination or delusion (avijjā), through successive links, to old age and death. The reverse order of deliberation from the effect to the cause appears to be a sort of induction. The third way is to proceed up and down the ladder of these links from the craving (taṇhā). The cause of suffering in the four noble truths is also this craving. Ignorance itself is said to be the cause as well as the effect of āsava (tenacity of defilement) in the Sammā-diṭṭhi sutta (Majjhima I. 9).

This method seems to be stemming from his habitual mental disposition of recognizing and operating and verifying the dhammashe discovered and taught to his disciples. This process appears to become his hobby even after his perfect sambodhi. In the very first utterance of his after the realization of Bodhi, according to the commentary on the Mahā-vagga (I. 1), he uttered the first verse after the deliberation of the causal chain,

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the second verse after that of nibbāna or the cessation of the causal chain, and the third verse after that of the path.

The text of the first kathā of the Mahāvagga however says that the Buddha uttered the three verses, in the order of the first verse in the first part of the night, the second in the second part of the night, and the third verse in the last part of the night. The first two lines of each verse are identical and mean: "When the (Bodhipakkhiya) Dhammas appear to the endeavouring meditating Brāhmaṇa;" the third line of the first two verses is also identical and means: "then all doubts about it (the discovered Dhamma) disappear."

The textual phrase "athassa kaṅkhā" should have meant 'then his doubts'; but the commentary says: "Atha-assa-evam pātubhūta dhammassa"; the doubts disappear; but whose doubts do so? The commentary makes it 'which doubts do so? The difference is only in the fourth line of the first two verses and the last two lines of the last verse. At any rate this shows his triple method. This tendency is spoken of in his first precept also. He says to the five ascetics in Isipatana:

> So long as, monks! the discernment of (Bodhi) knowledge was not actualized and clarified in these four noble truths thus in three rounds and twelve forms (tiparivaṭṭam dvādasa-ākāram), not till then I claimed . . . that I had realized the supreme perfect enlightenment . . .

Besides this, there are many suttas wherein the Master has declared that he discovered the observations, contemplations, trances, absorptions, and methods of deliberations which were not known before his discovery. And he adds that he did not claim his mastery over them, until he had organized them in a triple way.

The large number of such dhammas or practices existing in the Pāli canon naturally makes us think that the process of such a method could not have been completed during the period of his First Enlightenment. So the Mahāvagga and the commentary extend the period of his Enlightenment to seven weeks; but the period of his pre-Enlightenment days was evidently left unaccounted for in the commentary.

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These suttas, for instance, are Bhaya-Bherava (Majjhima I. 4), or 'Horror and Terror', which would have needed several dark nights, hence a few months, for the experiment he is said to have conducted. Another sutta is Upakkilesa (Majjhima III. 28), or 'Defilement', which would require at least several weeks for his 'trial and error' method conducted for the stabilization of meditative light and form. The Dvedhā-vitakka (Majjhima I. 19) is another sutta, the endeavour stated herein might need a pretty long time.

The three periods of the Bodhisattva's career are evidently connected with the Bodhi knowledge. The first period is the quest after it; the second period is its attainment; the third period is its verification. The quest after it must have started with the glimpse he obtained of the Bodhi. Apart from the fully detailed life of Sumedha in the Nidāna-Kathā of the Jātaka, when he is said to have resolved to be as glorious as the mythical former Buddha, Dīpaṅkara, we find him in his last life of Siddhattha, the Shākya Prince, as a contemplative turn of mind, bent towards the attainment of something of which he must have had a glimpse however dim and hazy.

This glimpse is variously mentioned in the Pāli suttas of the pre-Enlightenment life (Pubbeva me sambodhā). The Sukhumāla (delicate) sutta of the Aṇguttara (III. 4.9) says how his pride in youth, health, and vitality instantly disappeared, as described by Aśvaghoṣa also in the *Buddhacarita* (Canto V. verse 14). The chapters of the *Lalita-vistara* from the seventh to the 14th are replete with allusions to this glimpse. The last, 14th, chapter (Svapna or Dream Parivarta) describes his reading of the dream seen by his wife, Gopā; therein he says to her: "The excellent path of Bodhi has been cleansed by me . . ."

His quest after it shows that he had its glimpse in his household life, so that the doctrines of his two teachers and their realization did not satisfy him in the least. The austerities he resorted to were his attempt at finding the path to the same objective. After the failure which he instinctively acknowledged, he remembered the very first discovery of the first trance made by himself previously in his household life.

How did he know that this trance was the way to the objective he sought after for so long? It m st have been due to the

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indelible impression of the glimpse he had had of the Bodhi, previously in his homeland. Even when he realized the Bodhi, how did he know it and was satisfied with it? It was again due to the glimpse he cherished as a dream so long. It is but natural.

Myth of the Prince's Harem

The description of his harem as consisting of forty thousand dancing-girls in the Jātaka Nidāna-kathā should not delude us. His life after renunciation should guide us to an evaluation of his life before this great event. We find it hard to believe that he passed his earlier life in such a harem. The kings of Kosala, Magadha, and Ujjaina had much smaller numbers of inmates in their harems; the principalities of Shākya, Koliya, and Malla princes were much smaller than the former kingdoms; the princes of the Shākyan land themselves had a very few dancing girls in their harem. Under these circumstances, it appears economically impossible for his father, Suddhodana, to provid so many nautch-girls for his son, Siddhattha. The above-mentioned sutta, Sukhumāla, of the Aṅguttara, mentions only that he was served by the instrumental music (tūriyehi) of women (nippurisehi).

Moreover, we can hardly expect such a serious-minded person as our Prince to be living in the company of frivolous girls. As a matter of fact, the Bhadra-kalpa-avadāna, an episode, attached to the *Lalita-vistara*, says that he never indulged in intercourse even with his wife. The episode is made to turn on the secrecy of the conception of his son, Rahula, only by a touch of the Prince's feet and on the consequent ilemma of the princess, Yashodharā. The Māgaṇḍiya sutta (Suttanipāta 4.9) corroborates his non-indulgence in sex.

The three Apadāna verses ascribed to Yaśodharā Theri (3:8—10) of the Theri Apadāna increase our confusion, by mentioning eighteen thousand Sākiya women as his wives or companions of Yaśodharā; all of them were asking the permission of the Master for passing away. The 12th chapter of the *Lalita-vistara* also mentions eighty-four thousand wives including Gopā as his wives. The Bhadra-kalpa-avadāna is doubtlessly sober in

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this respect; but it is also as strange in respect to sex as these sources are in respect to the number of his wives.

It is strange that the conception of our authorities as regards the number of wives of a Bodhisattva should be so lavish and impracticable. It does not increase the prestige of a serious literature wherein such a gross exaggeration as this is tolerated. None of his cousins including his own brother, Nanda, are found to have more than a very few wives; how is it possible then that such a great number of Sākiyan girls should have crowded around the Prince? But the tradition stands as it is and we cannot change it without replacing it with more reliable data; and these are not available.

The One-Night Theory

The night of the full-moon day of the month of Visākha, the first month of the 35th or 36th year of the life of Siddhattha, the Bodhisattva, is traditionally regarded as the One Night during which he realized the entire knowledge of Enlightenment with Omniscience. This theory is, however, subject to scrutiny. Nevertheless, this night must be the time when he was fully satisfied with what he attained.

In the very, very long past, when he is said to be an ascetic well-versed and well-practised in esoteric yoga, he was suddenly impressed with the grandeur of a perfect Buddha. The ascetic was Sumedha and the Buddha was Dīpaṅkara. Both of them seem to us now to be mythical. The Bodhisattva did not remember these past events when he sat down upon the Bodhi-seat. Even if these things were true, he had forgotten them, as we have done ours.

He was not idle so long; he was engaged in solving a world problem; we do not know for how long; we can conjecture that it must have been since he began to think. For we have records that there were several seven-year-old boys who had become learned and liberated ones in the Buddhistic Order. So he must have been affected with the problem of the suffering world from a very early age.

The tradition of the miracles surrounding his birth also points to this possibility. His post-Enlightenment career also shows that he must have been an exceptional individual even from his

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early childhood. The successful organization of the first trance of his later system so easily obtained by him on his father's farm confirms the supposition that he was endowed with samādhic genius as well.

The facility and competence he showed in accomplishing the yogic targets of his two teachers augment our supposition still more. Hence we can fairly imagine that he had already accomplished all the preliminaries of the Bodhi, of what he is said to have obtained under the Bodhi tree in a nutshell, of everything he is credited with, of the knowledge and power he displayed during the remaining forty-five years of his life.

The above deliberations of ours would show that the Bodhisattva had already traversed the first round of the preliminaries or paraphernalia of the attainment he had in that One Night. His specific phraseology of declaration on each item of his numerous dhammas also points to the same conclusion we have arrived at above. Had it not been so, we would not have a human Buddha, but some other Buddhas beyond our human category or human concept.

His autobiographical reminiscences in the text definitely show that we have a case of a real human being and not anything beyond our understanding and comprehension. His achievement is thus a perennial source of inspiration and encouragement to us. His first words are really tinged with some supernormal and mystic elements; his last words are the true expression of his long experience not unmixed with the sadness of his first noble truth of suffering.

Pacceka-Buddhas' Position

The triple method of the Master described above would be appreciated when we come to consider the position of a Pacceka-Buddha in connection with the dissemination of the dhammas the Pacceka-Buddha discovers by himself. The perfect Buddha himself felt a sort of hesitation in the dissemination of the dhamma he discovered. For it is not easy to convince the mass with an intricate subject (abhisamaya); the Buddha is called upon to convert a mass; this is the most difficult task of all. A Pacceka-Buddha would not undertake this sort of task; hence ..

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prefers to keep silent and becomes disinclined to preach the dhamma he is said to have discovered by himself.

The shortcoming shown above is due to the narrowness of his supernormal knowledge. Otherwise he is not very different from the individual teachers of yoga; he is found to accept a disciple and teach him the preliminaries and devices known to and followed by him in the Pacceka-Bodhi or knowledge peculiar to him. It is also said that the knowledge of liberation is the same in a perfect Buddha, a Pacceka-Buddha, and a liberated disciple of both (Khīnāsava sāvaka); each of the three is an arhat; there is no difference in arhatship.

The attitude, estimation and regard of the Master towards Pacceka-Buddhas may be guessed from what the Master said about them formerly residing in the Isigili mountain in the Isigili sutta (Majjhima III. 16) to the monks as below:

> I shall announce, monks! the names of Pacceka-Buddhas. I shall recite, monks! the names of Pacceka-Buddhas. I shall preach, monks! the names of Pacceka-Buddhas. Listen to this (precept); keep it well in mind; I am going to tell (you).

Thus spoke the Master to his disciples when he was on the Isigili mountain in Rājagaha. From the commentary we learn that they were the sons of Uppalavaṇṇā (the foremost sāvikā) in one of her former lives.

The case of Pacceka-Buddhas regarding their unwillingness to preach the dhamma to the people is also another reason why the Master adopted the triple method in regard to each item of his dhammas. Even then some prominent persons could not be converted by the Master. The commentary, however, says that the unconverted were born later on and became renowned disseminators of Buddhism.

The Ever drawing Inner Pull

The doctrine of accumulated merit earned through innumerable rounds of births generally enunciated in oriental philosophies and particularly treated of in Buddhism is too complicated for any meaningful purpose in our modern and present condition

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and situation. Firstly, the working and operation of any fruit-bearing kamma or action are unpredictable in the present. Secondly, the resultant (vipāka) of the action or actions done in some past is neutral and cannot generate by itself or themselves any purposeful action.

For instance, the former merit of the elder Cūḷapanthaka could not help him organize the trance without his own initiative and endeavour. The huge merit of the Bodhisattva himself was lying neutral till he himself took the initiative in each step forward. But in the inevitable effect, the bad action done in the past becomes formidable. As for instance, the elder Moggallāna could not escape the effect of the crime perpetrated by him in some remote past; on the other hand, the elder Aṅgulimāla escaped the present crime of his only by an accidental hit on his head; his uneventful life afterwards proved that he had escaped the crime as the Master had predicted.

There are certainly some subtle rules in the Buddhist psychology about the working out of these laws of action and its fruit or result, but they are too subtle to be detectable. We must therefore surely be afraid to commit any bad thing and be ever eager to do good things; for the fruit thereof is inevitable. Thus the so-called destiny in Buddhism comes ultimately to be equivalent to the law of kamma (action) and its vipāka (fruit).

Nevertheless, there seems to be another law equally strong, even brighter and more hopeful for our purpose. This is the unmistakable inner pull ever drawing us towards our spiritual objective. We learn it from the lives of the disciples, converts, and even chance-listeners of the Master; these people were instinctively drawn towards the Master and his dhamma. In the case of the Bodhisattva himself, this law is observable. The first trance organised by him on his father's farmland in Kapilavastu had left an indelible impression on his mind.

This impression, unlike the neutral result of an action, seemingly acted as an inner pull ever drawing him towards it. After the failure of his long austerities, he was suddenly awakened to the hopeful possibility of his own former trance. And lo! this very trance was the real road to the objective he was after. But Buddhism does not accept anything happening without cause; the accumulated merit of any person should be so vast

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that the inner pull might be ascribed to a cluster of certain types of merit earned by ourselves in some past.

Such an inner pull as discussed above was presumably operating when the Master went to see prospective converts. The chance meeting of Upaka, the Ājīvaka ascetic, in between the Bodhi seat and Gayā and the Master's declaration to him did not produce the desired effect then and there. This was apparently a failure, but later on he himself sought out the Master and was forthwith converted and achieved the third stage of the knowledge of liberation; it is said so in the commentary. This was evidently an irresistible pull towards the Master.

If the Buddhist text is correctly reporting to us about the past existence of Buddhas, Pacceka-Buddhas, their liberated disciples, and our own historical Buddha and his liberated monks and nuns, our right remembrance of them may be expected to create this sort of hidden pull towards their Nibbāna. This is, of course, an optimistic view of the Buddhistic situation. The *Yogasūtra* and its commentary also give us the same sort of assurance, not to speak of the world religion or religions on the optimistic side.

The mystics both in the Oriental and Occidental systems of yoga and devotion speak of some living force spiritually personified according to their individual faith and realization. The contact once made or occurring with this force, it is believed that the force does not loosen its grip of the individual and draws him ever towards it. The Master however has not said anything expressly about it. But the presence or existence or conception of Nibbāna itself might have given something of this sort to later Buddhism.

Nonetheless this sort of inner pull is held to be a spiritual verity and appears to be so also in conformity with the meditative system of physico-psychic centres generally known as kuṇḍali or kuṇḍālini yoga. Mahā-moggallāna, the foremost disciple (Agga-sāvaka), seems to have given some experience of one of the higher centres in a verse (Majjhima I. 50). The same verse is found also in the Theragāthā (20.1). The commentary however gives a meaning inconsistent with the context. The Master has however said nothing about such centres.

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A Marvel of Deep Meditative Absorption

Meditation is thus the mainspring of marvels. The observation and detection of the deep recesses of the mind might be possible only through meditation. The marvels of meditation are disclosed in many suttas of the text so naturally that some thinking and imagination become necessary to realize their marvellous character or nature. They are not limited to the Buddhistic system alone; but they are the general property of meditation organized inside or outside the Buddhistic system. The Buddhistic canon and commentary openly acknowledge this fact. As a matter of fact, we admire the meditative marvels more than the exhibition of supernormal powers.

For powers physical or psychic are feared, suspected, and are liable to be misused. But any deep state of meditation is revered, trusted, and beneficial. Marvels of meditation, although not counted in iddhi, are no less astonishing than the feats of the latter. We have one of the rare instances of such marvels outside the Buddhistic area in the text. Side by side the text gives us the marvels of the Master's meditation. Both of them are found in the Mahā-parinibbāna sutta (Dīgha II. 3) as follows:

In the last year of the Master, he started from Rājagaha; he broke the journey at Vesāli for the rainy season, he passed it in a small village named Veluva in the vicinity of the city of Vesāli. He was seriously ill during this sojourn, but with a strong will warded it off for the time being. Here we are introduced by the commentary to an episode of the passing-away of the two foremost disciples, Sāriputta and Moggallāna. This episode was evidently introduced in the commentary to account for the intervening three or four months.

He issued forth from the Veluva village and entered the city. Thereafter he went to the relic shrine of Cāpāla and there met Māra and satisfied him by releasing the own life-principle so that it would cease after three months thence. Then gradually he passed Bhoga-nagara and Pāvā. Proceeding thence to Kusinārā, he turned aside near the Kakudha river off the main road and approached a shady tree for a little rest.

It was here that a certain wayfarer, named Pukkusa, the son of a Malla, saw the Master and came up to pay his respects to

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the Master. It was, however, a chance meeting, because he was travelling in the opposite direction from Kusinārā to Pāvā. He expressed his admiration for the Master's equanimity. This evidently reminded him of his former teacher, Ālāra Kālāma's marvel of absorption. He began to relate the marvel before the Master thus:

> Formerly, venerable Sir! Ālāra Kālāma was travelling along the main road. He turned aside off the main road and sat down under the shade of a tree, not far off from the road for his daytime meditation. Five hundred carts passed close by his side. A certain man (the owner of these carts) was coming along the road, following the track of the caravan of carts. The man went up to him and said: "Did you, venerable Sir! see five hundred carts passing by? asked the man of the caravan; he answered: 'Nay, not at all, friend! did I see them.' 'Did you, sir! then hear the sound?' 'Nay, not at all, friend! did I hear the sound.' Were you, Sir! then asleep?' 'Nay, not at all, friend! was I asleep.' 'Were you, Sir! with consciousness?' 'So was I, friend! 'But, Sir! you being awake and with consciousness, the five hundred carts passed very close by you. But you neither saw (them), nor heard (their) sound. However, Sir! your robe is covered with dust?' 'So is it, friend!'. . .
> Then the man of the caravan having expressed his high admiration for him went away.

This incident must have happened more than fortyfive years before. Besides, this gives us further information about the cult of "nothingness" propounded by this sage. The Jātaka story 'Parosahassa' (No. 99) says that the Bodhisattva never inhabits the abode of formless spheres. Even if he organized these formless absorptions, he was born in the form sphere, and not in the formless one. We also do not find him visiting the formless regions.

The marvellous story of his former teacher told by Pukkusa before him was probably taken by the Master as a challenge put before him. This story also reminded him of his own deep

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meditation in Ātūmā, somewhere (between Kusinārā and Sāvatthi) in that part of the country. The Master said to him:

> What do you think, Pukkusa?.. Once it was, Pukkusa! upon a time when I was dwelling in the shed of hay-stack in Ātūmā. At that time, when it was raining, thundering, flashing in a garland of lightning, and thunder-bolt was hurtling; then not far from the shed of hay-stack two farmer brothers were killed (by lightning or thunder-bolt), as well as four oxen. Then, Pukkusa! great many people of Ātūmā came out and went up to where the two farmer brothers were killed and also the four oxen. At that time, Pukkusa! I coming out of the hay-stack shed began to walk to and fro in the open air near the door of the shed. Then, Pukkusa! a certain man from that gathering of the people came up to me and. . . stood on one side...
>
> Then, Pukkusa! I asked the man who had thus stood up on one side: 'Why, friend! are these people gathered here?' 'Now, Sir!...two farmer brothers were killed and also four oxen. So these people are gathered here. Where were you, Sir! then?' 'Verily here, friend! was I.' 'Did you, Sir! then see it (the incident)?' 'Nay, friend! I did not see (it).' 'Did you, Sir! then hear the sound?' 'Nay, friend! I did not hear the souud.' 'Were you, Sir! then asleep?' 'Nay, friend! I was not asleep.' 'Were you, Sir! then with consciousness?' 'So was I, friend!' 'So you, Sir! being awake and conscious... neither saw it nor heard it?' 'So is it, friend!'...Then, Pukkusa! the man...expressing a great reverence and paying his respects to me went away.

Then Pukkusa, the son of a Malla, was forthwith converted to the Dhamma and presented the Master a pair of golden-coloured auspicious cloths. The commentary does not mention when the marvel occurred. It might have occurred before his Enlightenment; for the Master could have allowed himself to be scarcely so profoundly absorbed in samādhi after the Enlightenment. The site of Ātumā is found to lie between Kusinārā and Sāvatthi (Mahāvagga 6.25), but unidentified by the

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commentary. It is also not known what kind of samādhi he was in then.

In the nine gradual trances, the last is the cessation of feeling and consciousness. Even this absorption is organised for seven days at a stretch, and not more than this period. And after the period of seven weeks dwelt in various samādhis immediately after his Enlightenment, we do not find the Master passing his time in such a long periodic absorption. Some of the disciples are known to have done so and reported the matter to the Master when they awakened therefrom. It appears that the Master devoted his time to discovering the different devices of organizing the dhammas and gathering likely and promising converts in his Order. The Master also expected his competent disciples to train the new converts and to help develop the old monks.

Confidence in Iddhi

Miracles in natural phenomena synchronized with great events are inalienably interwoven with the lives of great percentages in religion. In Buddhism such miracles even exceed the limit of our understanding and imagination. Natural phenomena do happen; but their synchronization with remarkable world events might have been fortuitous. Nevertheless the credulity of the people in general cannot be rationalized towards their separation. But this sort of shortcoming in our society should not be ascribed to the greatness of our sages, saints, and higher personages.

The causes of miracles are thus intricate and diverse and not amenable to their production at will. Hence they are fundamentally different from iddhi that is producible at will. We have, therefore, no reason to discredit it by intermingling it with the miracle. Marvels, on the other hand, either of meditation or deliberation should strengthen our faith in the potentialities and thereby possibilities of these marvels of meditation.

Matter and Mind

Buddhist psychology points out that our body is not entirely material, neither are the objects surrounding us wholly made of physical matter. The body is not only composed of

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rūpa (matter), but also of nāma (mind and mental concomitants). The rūpa is partly held to be the effect of the former kamma or action; it grows with āhāra or nutriment; the natural environment termed utu (ritu) changes it constantly. The conception of matter is thus something different from that of our own.

The elements termed earth, water, fire, and air, are said to be perceptible as colour, smell, taste, vitality, and tactility (Phoṭṭhabba). Matter is broadly classified into two categories, visible and invisible. The division of matter is characteristically Buddhistic. This has greatly helped the organization of form trance (rūpāvacara jhāna) and thereby many items of iddhi-vidha. For the operation of producing supernormal phenomena is conducted mostly in the form sphere; and the form sphere is prominently visible.

Excluding the rūpa, the rest of the five heaps of dhammas are immaterial and nothing other than those made up of mind or mental concomitants. This attitude of mind greatly facilitates the practice of iddhi; for it is the mind of one's own that is to be made operable in the performance of iddhi. In meditation, trance, or absorption, the mind is made to settle down and stabilize, and not to move towards anything. In the practice of iddhi and its development, the mind has to be made mobile, operable, workable, and not only calm and quiet.

Conclusion of Introduction

This work gradually introduces, interprets, scrutinizes, and integrates the available and significantly relevant materials from the authentic textual sources and, where necessary, from the commentatorial and non-canonical works. Enough references have been given to trace the sources utilized herein. In spite of its characteristic as a research work being maintained, every endeavour has been made to present it as an independent work.

The researcher has spared no pains in filling the apparent gaps in the text from available sources and their logical sequences and implications. Moreover, in order to facilitate the research and to make the work convenient for study, each Phase of this research has been presented in such a form as

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to convey the sense of a complete work either by itself, or together with its previous phases. When found necessary for context, some previous matters have been given briefly or in a renewed form.

In conclusion, following the ancient tradition, I beg to express my heartfelt conviction that the completion of this project, *The Buddha's System of Meditation*, so far has been entirely due to the most gracious patronage of His Majesty King Birendra Bir Bikram Shah Deva, King of Nepal. It is to be noticed that the introductory matters form part of the main thesis. The plan of study of this work may be to take up any chapter and then to follow it up upwards or downwards till the entire phase is read through. The perusal of any serious work of course needs repeated revision.

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II

Main Thesis—Iddhi Development: Foundation for Iddhi

Significance of Sequence

SINCE IDDHI is channellized meditation, the state of such meditation itself would be spoken of as the foundation upon which the manifestation of iddhi will occur. The foundation is therefore understood to be already organized and stabilized before such an occurrence. Such a stabilization of meditation must necessarily obtain in a trance firmly established. As a general rule, such a trance will be without the appearance of mental speech and deliberation, and joy and pleasure, but with purified equanimity and memory. It will have to be maintained therein for a fairly long time for such a purpose. The fourth jhāna of the form category would doubtlessly answer to such a one. Hence the commentaries invariably take it for such a foundation, and so does the work of the Elder Buddhaghosa, the *Visuddhi-magga*.

This foundation trance was probably derived from the sequence of iddhi-vidha after treatment or statement of the four form trances. Usually in his regular preachings, the Master takes up the four form trances in ascending order and then deals with the topic of iddhi-vidha or the manifestation of iddhi. The forth jhāna would naturally appear to be a very serviceable foundation for iddhi and its development. For it is

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calm, firm, steady, and purified. Free from all the five 'nīvaraṇas' or impediments, the final stage of form trance, termed 'upekkha sati pārisuddhi' or 'equanimity and memory perfectly purified,' would be fit for channelling it into the desired areas of supernormal powers, knowledges, and supramundane insight. The Master has also, on many occasions, contributed to such a postulate.

In his own autobiographical reminiscences, the Master has recounted that he himself obtained, after the four form trances, supernormal knowledges and supramundane insight. This is recorded in a number of suttas, out of which the following five suttas (I. 4 and 26, 36; II. 35 and 50) of the *Majjhima-nikāya* are very important—Bhaya-Bherava, Pāsarāsi, Maha-Saccaka, Bodhi-rājakumāra, and Saṅgārava. In the absence of definite instructions for the organization of intermediate steps however, we have to be guided by the sequence of topics dealt with by the Master. He has not, however, definitely mentioned the 'foundation trance,' which is resolutely adhered to by Buddhaghosa. We have reason to believe that the Master had discovered and taught other devices also for the organization and development of supernormal powers at least in clairvoyance, subtle hearing, and iddhi-vidha. The case of Sunakkhatta and Cūḷa-Panthaka can be cited in support of such a supposition of ours.

The commentatorial tradition regarding such powers is evidently biased against their easy availability. It divides them accordingly into two kinds, one belonging to the noble ones, and the other to the outsiders (pothujjanika). It has, however, a very poor opinion of the outside iddhis without assigning any plausible reasons for doing so. Erecting, so to say, a formidable wall over difficult practices, the tradition has made their practices virtually impracticable. For the former kind of iddhis will need, as our savant has laboriously shown in his work, full mastery over the eight gradual trances, besides the whole series of kasiṇas. If one becomes proficient in such extraordinary trances, there is little probability of such noble ones ever taking the trouble to acquire such powers. Such a position is certainly tantamount to a dilemma put before any

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prospective aspirant in the modern world by the adherents of the tradition.

It appears to be due to a sense of impossibility of such iddhis generally felt, widely spreading, and tacitly being accepted among the clergy: it might be so at the earliest during the recension of the oral tradition of the expository works and the commentary, and at the latest during the time when these works and commentaries were committed to writing. The reiteration of such powers and knowledges in the original text could not be tampered with. Consequently they were put aside beyond the reach of human endeavours by means of these expository and commentatorial devices. And at the same time, any practicable and particular instructions relative to such powers reviving were totally expunged.

Grievance at Non-display of Iddhi

We have some basis for the above-mentioned supposition. For were it not so, Sunakkhatta could not have succeeded, within three years' renunciated life, in developing the power of clairvoyance and would not have resented the non-instruction of subtle hearing, as described in the Mahāli sutta (I.6) of the *Dīgha-nikāya*. From the suttas, in which his resentment is mentioned, he displays a sort of mentality and inquisitiveness not very different from what might have been done even at present. In the Pāthika sutta (III. 1) of the same *Dīgha-nikāya*, the Master relates, to a certain wandering ascetic of the Bhaggava family, the circumstances under which Sunakkhatta Licchavi-putta left his Order. The recalcitrant had come to the Master and said:

"Henceforth do I repudiate your reverence, Sir! From now on, Sir! I will not live, vowed to the Order of your reverence." Thereupon the Master showed him his folly in such a pointless repudiation. He then voiced his real grievance or resentment thus: "But to me, Sir! does your reverence not perform the miracle of iddhi and superhuman dhammas." It was a simple piece of nonsense to be uttered thus before the Master. But the fellow might have been unduly curious to see a feat of iddhi displayed. His curiosity was so great as to make it a matter of grievance against the Master and his Order. Such audacity

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from a member of the Order and also an attendant monk might have also, so to say, surprised the Master. According to the commentary, he was the son of one of the Licchavi princes, and had no former merit to develop the divine sense of hearing.

Further on the Master recounted, to the wandering ascetic, three previous incidents, the outcome of which turned out to be exactly what he had predicted to Sunakkhatta. One of them resembling the renowned twin-miracle (yamaka-pāṭihāriya) should have completely satisfied his curiosity, but it did not. He had other complexes as well, as described in the two suttas (I. 12; III. 5) of the *Majjhima-nikāya*, the Mahā Sīhanāda and the Sunakkhatta, besides the above-mentioned resentment and grievance. The description given in these four suttas of the *Digha* and *Majjhima-nikāyas* shows that our curiosity about iddhi cannot be fully satisfied only with its manifestation from others. We cannot have full satisfaction, unless and until we ourselves become successful in organizing and developing iddhi and are in possession of it. According to the commentary, the audacious and ambitious Licchavi thought of competing with the Master in supernormal powers and consequently was sadly disillusioned.

His case however proves our supposition advanced above that some practicable and particular devices for organizing iddhis must have existed then. Otherwise Sunakkhatta could not have succeeded in clairvoyance and similarly desired to be instructed in divine or subtle hearing. If he had to master the trances and the kasiṇas before he accomplished the divine sight or subtle seeing, he would have indeed indicated it in his resentment and disavowal. We cannot imagine that the Master taught him some outside device for such a subtle sight. Neither can we conceive that an attendant monk proficient in gradual trances would repudiate and desert the Master as he did.

Moreover, an entrant into the Order generally required a period of five years to learn the oral tradition of Buddhist canon. Thereafter, the monk used to request the Master to instruct him in an appropriate kammaṭṭhāna (device of yogic practice) for the realization of the Buddhistic objective. But this Licchavi prince must have been intelligent enough to complete the five years' course within three years, get the kammaṭṭhāna for the

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subtle vision from the Master, and accomplish it satisfactorily at least to himself.

Under these circumstances, the resentment of this Licchavi monk, his failure to get further instruction, his subsequent repudiation, and ultimately his desertion show that he had a genuine complaint against the said non-instruction of the device of developing the subtle faculty of hearing. And the description of the general method of the subtle seeing and hearing preached by the Master to the listener, Mahāli, the Slit-lip (Oṭṭhaddho) Licchavi, was certainly not the particular device Sunakkhatta sought.

The Master was then dwelling in the Kūtāgārasālā (a splendid residence for monks), situated in the great forest of Vesāli. Since the elder Nāgita was attending on the Master, the time might have been in the earlier period of the Master's first twenty years after the Enlightenment. But the Master was informed of the gathering of the great number of visitors by Sīha Samaṇuddesa, the nephew of the elder Nāgita. The commentary gives us further information that this sāmaṇera or novice was a trusted young man (vissāsika) of the Master. Thus this sutta gives us an actual situation of the entire story.

There might have been some reasons for withholding the device from the impetuous Licchavi. The commentary, however, alleges that he ascribed the non-instruction of the said device to the Master's fear arising from his quick accomplishment of the divine sight. His allegation that the Master did not teach him the device due to envy, as surmised in the commentary, is scarcely reasonable. So is its ideology that he had no previous merit to organize the device.

For, the previous-merit complex, if accepted in its entirety, would lead us ultimately to naked fatalism, which the Master has flatly negated in a number of suttas. At its best, the presence or absence of previous merit can be logically guessed only through the success or failure of an enterprise, respectively. The Master has not voiced this disability of the Licchavi attendant in the suttas concerned.

Mahāli put a polite question to the Master: "Did Sunakkhatta, Sir! not hear the divine sound...existing or not existing?" The question was certainly skilful and is tantamount to saying

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whether there is actually a device of hearing such divine sound. The Master's answer was definite: "Verily existing, Mahlāi! Divine sounds...were not heard by Sunakkhatta Licchavi-putta, and not un-existing." This is a positive answer and indirectly assures us that the so called divine ear in Buddhism is a verity. And the divine eye was already accepted as a verity and also a practicable device vouchsafed even to a deserter.

Correct Predictions

The Master has categorically contradicted the theories of fatalism and determinism current or advanced by some proponents in the then world in several discourses of the *Sutta Piṭaka.* The law of kamma or action leaves us great scope for free will and is definitely not rigid. But we have many instances of prophecy of future events individual as well as collective. There is also a prominent item of supernormal knowledge known as the 'anāgatamsa nāṇam' or the knowing of the future. It is, however, a dilemma in Buddhism as well as in other Oriental systems.

The prophecy of some future events made by the Master came true as reported in the Pāthika sutta (Dīgha III. 1). The three instances found herein are interesting and worth analysis. These may provide by implication evidence of the veritable existence of supernormal knowledge in the Master's system of meditation. To all appearances, these may not be taken as something fatalistic or deterministic, but the inevitable happened in these instances because the propensity acquired by long habit of body and mind often predicts its own catastrophe.

The triple method of the Master's knowledge required the final stage, of verification. This was provided sometimes by the elder Moggallāna, who visited the departed ones and supplied the verification of what the Master had predicted or prophesied about them. It was the main reason, as the commentary on the *Dhammapada* or the anthology of verses (Nos. 137-140) tells us in the Mahā-moggallāna-tthera Vatthu (X. 7), that why he drew the enmity of some envious religious sects and lost his life.

The prediction of the departed monks and laymen both male and female was tacitly reserved for the Master. For none of the

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competent disciples are found to transgress this custom. The Pacceka-buddhas also appear not to be interested in this sort of prediction. This would certainly require a sort of omniscience; for it is not enough to predict where one is or will go, but also why it is or will do so. This might be also one of the reasons why the disciples did not predict the future of laymen.

The three instances are different from the usual predictions of departed laymen and laywomen. In these instances, the three persons are all outsiders and obviously obsessed by false practice, vow, and pretension. The Master's predictions regarding them are therefore even inferable, but their exactness is wonderful and partakes of his omniscience. All the three persons were naked ascetics (acelakas) and respected by the people for their strange habits and behaviours.

Korakkhattiya: Dog-Practiser

The first instance of the above mentioned ones is that of a certain naked ascetic named Korakkhattiya. The Master related this incident to Bhaggava, a wandering ascetic in Anupiya (a township of the Mallas). This was also the place where the Bodhisatto according to the Jātaka-Nidāna kathā, had crossed the river Anomā and donned the ascetic garment. But the relative portion of the *Lalita-vistara* does not mention the river he crossed; the town where he stopped is named as the township (nigama) of Anuvaineya (Anupeneya, Anupiya?) in the country of the Maineyas.

The said incident occurred when the Master was once dwelling near Uttaraka, a township of the Thūlūs. Sunakkhatta Licchavi-putta was then an attendant monk to the Master. When begging in the above township, Sunakkhatta saw there a naked ascetic named Korakkhattiya practising a dog-cult. This cult of living as a dog seems to be practised in the country of the Koliyas also (Majjhima II. 7 Kukkura-vatika sutta). The commentary does not give us the doctrine of such a cult except the dog-like behaviour of the practiser.

Sunakkhatta thought that the ascetic was worthy, for he takes his food through the mouth. The Master knew his thought and reprimanded him for it. But he answered: "So is it, Sir!

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But, Sir, why do you envy the arhatship (of his)?" The Master replied:

> I do not, Stupid (Mogha-purisa)! envy the arhatship (arahattassa). But this evil idea has arisen in you; cast it off, lest it be for your harm for long...This naked (Acela) Korakkhattiya will die of Alasa (a Disease) on the seventh day (hence). Having died, he will be born in the abode of asuras (demons) named Kālakañcikā, the worst state of them all. When dead, the people will leave him in the cremation-ground of the Biraṇatthambaka.
>
> The Master further said to him:
>
> If you wish, Sunakkhatta! you may approach and ask Korakkhattiya: 'Do you, Friend (Āvuso) Korakkhattiya! know your destiny (gati)?' There is, Sunakkhatta! this possibility that the naked Korakkhattiya will declare to you: 'I know, Friend Sunakkhatta! my destiny. The worst of the abodes of the Asuras is the Kālakkañcikā, there I am born'. It happened exactly as the Master had predicted in spite of Sunakkhatta's previous warning and advice to the ascetic to take care of his health within these seven days.

The prediction of the Master is definite and his doubting disciple was fully informed of it. The disciple was even permitted to check it from the said ascetic. Nothing was hidden nor was anything pre-meditated. Everything herein was spontaneous so far as the Master and the disciple were concerned. This prediction was not merely an inference from the habitual behaviour of the ascetic. For in the case of Seniya, the dog-practiser, the Master had explained to his friend, Puṇṇa, that the dog-cult might lead one only to the abode of dogs (Majjhima II. 7). The two friends, Puṇṇa and Seniya, were both Koliya-puttas and naked ascetics.

Unlike the unfortunate dog-practiser of the country of the Thūlūs, the dog-practiser of the township, Haliddavasana, of the Koliyas, was converted along with his friend, sought the initiation and ordination from the Master then and there. He got them and soon realized arhatship. This explains why the

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Oriental ideology leans heavily towards the deserts of the unknown former kammas.

Naked Ascetic and Hard Life

The above discussion introduces another facet of the question. This is the admiration of the people for the hard life lived by ascetics. Now Sunakkhatta was an admirer of those ascetics who led a hard life. Such an admirer of the hard life in a hermit was naturally prone to forming a wrong conception of the naked ascetic who lived like a dog. He thought that Korakkhattiya must be an arhat and the Master was envious of him, because the Master could not live like him. So the Master had to reprimand him for his wrong conception. This was not enough. He had to convince him with an objective verification also. The Master did so.

The Master was then on a begging round in the streets of Uttarakā, a township of the Thūlūs. It must have been therefore his omniscience that discerned the immediate destiny of the naked ascetic. The omniscience of the Buddha does not seem to be exactly what we like to take it for. His omniscience is subject to purposive attention (āvajjana-paṭibaddham), as Nāgasena has defined to King Milinda this unique knowledge:

> King Milinda asks Nāgasena (Milinda-Pāñha IV. 1): Bhante Nāgasena! is the Buddha omniscient?" "Yes, Mahārāja! the Buddha is omniscient; but the vivid realization of (such) knowledge is not always constantly present to the Blessed One. The omniscience of the Blessed One is linked with the purposive attention; with attention, he knows what he desires." "If so, Bhante Nāgasena! the Buddha is not omniscient, if the omniscience comes about by his searching.

Thereupon the Elder explains to the King how swift, quick, and rapid the mind of the Blessed One is and that the need of adverting does not lower his omniscience. In this connection, the Elder has cited the example of the count of rice seeds in a hundred cart-loads of rice or paddy in order to compare the speed of the Master's mind.

The example of the count had puzzled the scholars so long.

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But I found the key in the example itself; a cart-load measured aḍḍha-cūḷa; seven ammaṇāni and two tumbā of rice or paddy seeds are given therein as one lakh or one hundred thousand grains; the total grains in a hundred cart-loads amounted to sixty-four billions (thousand millions). So in the short period of the snapping of fingers, sixty-four billions of the mental moments of the Master pass away. (Vide Phase III Chapter V under Section "Remarkable Simile").

What the Elder meant to show was that the Master could advert so swiftly to any desired object. Buddhism could never tolerate the outside theory that the omniscient knowledge meant the ever present field of knowledge by itself. For this would lead to the self-conscious and permanent soul theory, so definitely denied in Buddhism. Nāgasena has defined herein and given seven divisions of mind; the first four belong to the unliberated ones and the rest to the liberated.

There is one thing to be explained here. How did the naked ascetic know that he was born in the said abode? Buddhist psychology says that a dying person is sometimes aware of the abode he is going to inhabit. For a dying person has to complete a final cycle of seventeen mental moments as he has to do regularly in the cognitive process throughout his life-span. D. e to the weak condition of the dying man, the regular cycle is not completed with his last breath; a few mental moments remain to be completed; during this remaining period he automatically makes contact with the abode he is migrating to; so he gets the glimpse of the abode.

It appears that the naked ascetic was acquainted with or known to the Licchavi-putta; so the former told the latter what the former saw to be his destiny. The question of regions other than our own known earth is, however, a matter of belief or disbelief at present. Apart from religious faith and philosophical doctrines, the yogic system outside Buddhism also invariably postulates such regions as existing in the higher or lower layers of heaven and hell.

Although the Buddhistic text and commentary present the case of some naked ascetics living like a dog or like a cow in a degrading manner, it is to be noticed that the main point of its attack is directed towards their wrong view that such a

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long conduct would lead them to some higher destination after death. For the Buddhist monks' life in the palatial monasteries in several cities might have unfavourably contrasted, in the eyes of the people, with that of such naked ascetics.

It is no wonder that the ambitious Shākya leader, the rebellious Devadatta, was audacious enough to propose the five harder rules of conduct for the monks before the Master. We see how difficult it was for the Master to stick to the middle way for the conduct of monks and nuns and direct their attention towards the attainment of the main objective he had discovered. Even in the code and practice of this middle way, we find it hard to live a monastic life according to the letter of the rules of conduct in the changing conditions of the present age.

For example, money even in alms is strictly forbidden for monks; this simple rule is plainly obvious at present to cause a greatdifficu lty at large. This sort of conduct is imperative for any spiritual mendicant in the Orient. For we cannot imagine a candidate of arhatship living on his bank-balances even at present. For real renunciation would be necessary for the realization of such a state and only mental renunciation of one's properties would mean nothing.

Hence the life of renunciation, even if with the strange behaviour as depicted in Buddhist literature, would not probably appear to be as bizarre and meaningless as we are told therein. They were not at least dull of intelligence and unpurified of mind; for we find Seniya, the follower of the dog-cult, immediately grasping the indirect hints of the Master and seeking from him the initiation and ordination in his Order. It is recorded in the same sutta (Majjhima II. 7) that he was accepted then and there; he thereafter soon attained arhatship and was counted as one of the (regular) arhats.

There were many such conversions and achievements of the one-time ascetics following different practices outside Buddhism. This may at any rate show that the hard life they led was not valueless for their later Buddhistic practice and attainment of even the final stage of arhatship. It appears that the Master's system required intellect as much as perseverance for which the previous hard life was beneficial and not detrimental.

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Kalara-Mattaka: Fantastic Vower

Buddhist literature gives us an insight into several fantastic practices of those early times. This second instance is one of them. We do not find anything of spiritual value in such a fantastic vow as this naked ascetic observed and earned the appreciation of the then vajjis of Vesāli. It gives us in a way a poor idea of Vajjian mentality, in spite of the high admiration of their (Licchavis') culture and life expressed by the Master in his last year.

This ascetic was named Kaḷāra Maṭṭaka and permanently living in Vesāli. He was a recipient of great benefits and fame in Vajji-gāma. The cause of his profit and fame was his seven vows. These were as follows:

1. Throughout life I will be naked; I will not wear clothes;
2. Throughout life I will be a celibate; I will not indulge in methuna-dhamma (sexual intercourse);
3. Throughout life I will live on liquor and flesh; I will not eat rice and curry;
4. I will not go beyond the shrine of Udena in the east of Vesāli;
5. I will not go beyond the shrine of Gotamaka in the south of Vesāli;
6. I will not go beyond the shrine of Sattamba in the west of Vesāli;
7. I will not go beyond the shrine of Bahuputta in the north of Vesāli.

These seven vows kept and observed by this naked ascetic were the cause of the great benefit and fame accrued to him.

These four shrines are out of the six the Master has spoken the pleasantness of in his last year (Digha II. 3). This is a fantastic idea that the vowing ascetic would not cross these four boundaries throughout his life. The third of his vow is inconsistent with that of the second. The first vow might have been thought to be easy and natural for the naked ascetic. Sunakkhatta was unreasonably attracted towards him for these very fantastic vows. He visited him and put him some knotty questions. He could not answer these questions. The ascetic thereby

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became troubled and irritated at his own inability to answer them.

Sunakkhatta, however, afterwards repented of his doing so and feared lest he himself should suffer in future due to the irritation he caused to that arhat. When he came up to the Master for attendance, his unbalanced mind was immediately read by the Master. He was given a reprimand for forming a mistaken idea of the ascetic's arhatship. He acknowledged what he had felt afterwards, but disagreed with the Master and replied:

> 'So is it, Sir! but why is the Blessed One envying the arhatship (of the ascetic)?' 'Nay, I do not, Stupid! envy (his) arhatship. Cast off the evil idea that has arisen in you, lest it should cause harm and suffering to you for long.' Then the Master predicted before him: 'The ascetic whom you take for an arhat (sādhu-rūpa) will soon be clothed, move about accompanied (by women), and eating rice and curry cross all these shrines of Vesāli; he will lose thereby the (people's) esteem and die degraded.'

This prediction was not expected by the Licchavi; he waited for some time and heard that things happened as the Master had foretold before him.

The above outcome of the intemperate and incompatible life of an ascetic might have been inferred to even by any experienced man of the said city. But the Master's prediction was a total forecast and did not imply an inference. It evidently partook of the omniscience the Master is credited with. We guess it from the acceptance of the Licchavi that the prediction of the Master was a feat of extraordinary power and a demonstration of supernormal knowledge (uttari-manussa-dhammā Iddhi-pāṭihāriyam).

There are met with several things in the text which appear to us outwardly quite ordinary and commonplace; but the Master speaks of them as miraculous, extraordinary, and unheard of before. On the contrary, the visits of the heavenly beings, illuminating not only his closet but also the whole of the monastery he is residing in for the time, are spoken of by him

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as if these were natural, usually expected, and nothing to be wondered at.

The first expression of wonder uttered by the Master was when the first of the five ascetics understood his first precept in Isipatana. As soon as Koṇḍanna, the first ascetic or monk, understood it, the Master exclaimed:

> 'Aññāsi vata Bho Koṇḍañño! Aññasi vata Bho Koṇḍañño!' meaning 'Oho! Koṇḍañña has known (it)! Oho! Koṇḍañña has known (it)'. This knowing was of course that of the first stage. (Mahāvagga Dhamma-cakka-ppavattana sutta)

The matter of significance or importance will have to be left for the Master to decide; so we shall have to depend on some textual authority for this in the long run. A critical study of such texts primarily means the understanding of the principal things they contain clearly and purposefully; secondarily, it means to separate the genuine from probable growths over and round it. This is, of course, difficult. But the blind acceptance of everything they contain would not fall in line with the need of intellectual penetration Buddhism demands of its adherents. The flat rejection of what they say would, on the other hand, be tantamount to be blind to the treasure we might discover in these inexhaustible mines.

Hence these examples of the Master's prediction, although smacking of a slight deterministic outlook, might open up a healthy vista for a spiritual science of prediction. The denotation of omniscience is very wide and can perhaps be covered by omniscient beings alone, who might lie inside or outside our connotation. But there are certain categories of devices that may give us some fore-knowledge of future events individual, or in a certain sense, even collective.

The characteristic of the nature of knowledge developed through iddhi is ostensibly clearness, correctness, and depth not obtainable otherwise by any inferential method. This appears to be the reason why the Master spoke so highly of the three similes, looking to us quite ordinary, but striking him suddenly, immediately before the beginning of his long austerities thus: "Also to me, Aggivessana! occurred three similes

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wonderful and unheard of before, such as .." Thereafter when he obtained each of the knowledges under the Bodhi tree, he says: "Knowledge was obtained; ignorance disappeared; knowledge appeared; darkness vanished; brilliance appeared..." (Majjhima I. 36).

Pathika-putta: Antagonistic Charlatan

This third instance introduces a charlatan who threw a challenge to the Buddha in his absence. It was in Vesāli. He was a permanent inhabitant of Vesāli, a recipient of great benefits and famous in the village of the Vajjis. He was making such a speech in the assembly of the people in Vesāli as this :

> The Samaṇa Gotama is the proponent of the Ñāṇa-vāda (Supremacy of knowledge); I am also the proponent of Ñāṇa-vāda. It is proper that a proponent of the supremacy of knowledge should show the extraordinary dhamma and iddhi manifestation. If the Samaṇa Gotama should come up half the way, I would also go up (to meet him) half the way. We shall both there exhibit the extraordinary dhamma and iddhi manifestation.
> 'If Samaṇa Gotama should display one (item of) extraordinary dhamma and iddhi manifestation, I will display two; if Samaṇa....does two, I will do four; if Samaṇa...does four, I will do eight. In this manner as many Samaṇa Gotama should display, I will display twice and twice of that.'

This news was brought to the Master who was also then dwelling in Vesāli by his attendant monk, Sunakkhatta. This incident was also being related to the wanderer ascetic, Bhaggava, in Anupiya.

Such a challenge of a charlatan to the Buddha was too much to be forborne by him in silence. Consequently, the reaction of the Master came out and it was terrible. We can never think that the Master was angry at it. What he pronounced on the spur of the moment must have been the universal law relative to the Buddha and any confrontation with him. Since

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the topic will require a little more detail and discussion, we shall take it up in the next section.

Dictum of Head-dropping

The narrative continues:

> Thus told (of the ascetic's challenge), I said, Bhaggava! to Sunakkhatta! Icchaviputta thus: 'Verily impossible, Sunakkhata! is it that the naked ascetic, Pāthika-putta, without withdrawing that speech, without renouncing that mind, and without giving up that obsession, would be able to come up before my presence. Even if it occurs to him thus: 'I, without withdrawing this speech, without renouncing that mind, and without giving up that obsession, will go up before the presence of Samaṇa Gotama,' his muddhā (mūrdhā, head) may even drop down.

The above dictum was terribly authoritative; but it was not a curse; it was ostensibly a natural sequence to an evil action producing its fruit immediately in the present. The conditional form of dictum should not put us in any doubt of its occurrence; the form is usually correct under such circumstances and is tantamount to a definite assertion.

It is not clear from the text what it actually signifies. For the Master has given a different meaning to the phrase, 'muddhā and its dropping off, in the Pārāyana Vagga (V. 1. verses 50 and 51) of the Sutta-nipāta'; the phrase is meant there —Ignorance is the muddhā, knowledge is its dropper. A similar kind of threat was once made against his opponent by the Vedic sage, Yājñya-valkya, in the assembly of learned Brāhmaṇas convened by Janaka, King of Videha country. The result was, however, literally disastrous. The Master, however, averted it.

As expected, Sunakkhatta took the words of the Master literally and exclaimed: "Let this speech remain (unspoken), Sir! Let this speech remain, Revered Sir!" When the Master asked him the reason, answered he logically:

> This speech about him has been spoken by your reverence

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in a definite term . . ., his head may even drop down. Even when the naked ascetic, Pāthika-putta come up in a deformed shape before the presence of your reverence, that would be false of your reverence (having already pronounced the dictum).

Now we learn the actuality of the situation created by the dictum, when the Master said: "Well, Sunakkhatta! do you think that the Tathāgata would make a speech that is equivocal?" This is a serious answer. For Sunakkhatta had meant—'In other words, if the ascetic should be able to appear, however deformed of his head, before you, the mere fact of his appearance or presence before you would prove the falsity of your dictum.' The Master's answer leaves no doubt that the thing would happen or would have happened as stated in his dictum. For there is no equivocal dubiousness in the Buddha's words.

This dictum could not have been spuriously included in the relative text, because its authenticity is borne out by the evidence of other definite pronouncements of the Buddha with like meaning and spirit. The appearance of a mysterious phantom, known as Vajira-pāṇi Yakkha, threatening the offending debater with the Master on a few occasions corroborates it (Digha I.3: Majjhima I. 35). After all, the Buddha was not merely a religious teacher, but also an effective expounder of the Dhamma conjoined with omniscience.

Verification of Dictum and Iddhi

The Master's dictum regarding the offending naked ascetic of Vesāli was not merely an empty threat, but an unequivocal pronouncement, as discussed in the preceding section. The attending monk was obviously puzzled over the possibility of his appearance before the Master with the head intact or deformed, in spite of the dictum. So the attendant monk tried to verify it in another manner:

Was it, Sir! known to your reverence, through mind to mind knowledge (cetasā ceto paricca), that it was impossible for the naked ascetic Pāthika-Putta to appear before your

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presence, without withdrawing that speech . . . that mind . . . that obsession, . . . his head may even drop down?

This was a skilful question that could be be asked only by a learned monk of the Order. And immediately he put an alternative question equally specific in the system: "Or, Sir! did some deity (Devatā) inform your reverence that it was impossible . . . without withdrawing that speech . . . that mind . . . that obsession . . .his head may even drop down?"

> In contact with mind-to-mind (knowledge) is also known to me, Sunakkhatta! that it is impossible . . . his head may even drop down. Deities also informed me that it was impossible for the naked ascetic . . . his head may even drop down. Even the General of the Licchavis, named Ajita, recently deceased, and born in the abode of the Tavatimsa (Second) heaven, also approached and informed me thus 'Shameless is, Sir! the naked ascetic Pathika-Putta; a liar is, Sir! the naked ascetic Pāthika-Putta. Me also, Sir! the naked ascetic Pāthika-Putta declared in the Vajji-gama (Vesāli)—Ajita, the General (Senāpati) of the Licchavis, is born in the Mahā (worst)—Niraya (hell).—I am, Sir! however, not born in the worst hell. I am born in the second heaven. Shamless is, Sir! ... a liar is, Sir! ... Impossible is it, Sir! for the naked ascetic Pāthika-Putta ... his head may even drop down.'

The source of information is thus doubly verified subjectively and objectively, Subjectively, mind-to mind knowledge should have disclosed to the Master that the ascetic learned in the ancient lore knew that he was lving and that he might get his head dropped down, if his opponent was really an omniscient Buddha. Objectively, the departed spirit of Ajita born in heaven proved the falsity of the ascetic's claim to supernormal knowledge.

The question may arise here as to how the General knew that the head of the lying ascetic would drop down. He might have heard about the mysterious yakka ready to execute the dictum of the Buddha, during his earthly life. He must have

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known the present dictum and its definite execution in the heavenly region, as his visit to the Master signifies. Another alternative might have been that the General himself was eager to execute the dictum, if the occasion arises, and thus to be avenged of the false defamation voiced by the ascetic.

The Master said to Sunakkhatta further:

> Verily, Sunakkhatta! I will, after the alms-begging round in Vesāli, having returned therefrom and taken the meal, approach the dwelling-place of the naked ascetic Pāthika-Putta, for the daytime meditation (divā-vihāra). Whatever you, Sunakkatta! desire, you may inform him thereof.

This permission to the attendant monk was nothing less than the acceptance of the challenge of the ascetic.

The inquisitive monk hastened towards the city of Vesāli and informed the distinguished Licchavis of the city. Naturally a great crowd of distinguished persons gathered there.

> Then, Bhaggava! distinguished Licchavis, Brāhmaṇas, wealthy house-holders, various tithiyas (or followers of different religions), and samaṇa-brāhmaṇas (or ascetics and homeless wanderers) approached the dwelling place of the naked Pāthika-putta. This sort of assembly, Bhaggava! becomes great, of many hundreds, many thousands.

The above detail shows that the event was real and actual and could not have been merely imaginative. The motive is of course there, but such a motive could have been exemplified by other stories than that of a degrading charlatan. If the Buddha can pronounce such a terrible dictum and it stands definitely unequivocal, his teachings about the devices of developing iddhis must also be as they were taught and practised by his disciples. Any denial of these and their possibilities was out of the question, while the Master lived. Even now we can scarcely think of doing so with impunity. The dictum should be our guide in the matter of organizing and developing the beneficial things the Master had discovered

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first for himself and then taught his disciples. We should try them before rejecting them without trial.

To cut a long story short, Pāthika-putta was terribly afraid when he heard of the great gathering of distinguished persons eager to see the competitive exhibition of supernormal powers boasted of by him. He sneaked away to the rest-house (ārāma) of wandering ascetics named Tindukakhāṇu. The crowd hear d of his flight; they sent a certain man to fetch him from that rest-house. But Pāthika-putta, telling the messenger: 'I am coming, friend!' only crawled in the same place and could not even rise from the seat. None of the taunts of the messenger could make him rise and walk.

The crowd could not be so easily pacified. The Licchavi chief minister asked them to wait a little while and went there to fetch him but with the same result. Pāthika-putta, telling the minister also: 'I am coming, friend! I am coming, friend!' did the same thing as before. After the failure of the minister, Jāliya, the assistant of Dhārupattika, asked them to wait a little while and went there to bring the naked ascetic but with the same outcome. Pathika-Putta kept on telling Jāliya also: "I am coming, friend!" and, crawling in the same seat, could not rise and walk.

Then, Bhaggava! I addressed the crowd thus: 'It is impossible, friends (āvuso) for the naked Pāthika-putta without withdrawing that speech . . . that mind . . . that obsession, his head may even drop down. If it occurs to you, friends, Licchavis, that we would blind him with the leathern strips and bring him here being pulled by a pair of oxen, then either the strips would break or Pāthika-putta (would). For it is impossible . . . his head may even drop down.'

This is throughout a textual record. Pāthika-putta had not been even threatened by any mysterious being, as Ambaṭṭha, the assistant of Pokkharasāti, had been by the mysterious Yakkha (Digha I.3), and as Saccaka Nigaṇṭha-putta also (Majjhima I. 35). In these latter two cases, Ambaṭṭha and Saccaka had refused to answer the Master even when he put the question three times. The Master had pronounced before

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them the dictum thus: "Surely here his (the offending one's) head splits into seven pieces (sattadhā)" if! he does not answer the Buddha's question asked thrice. The first incident was in the Brāhmaṇa village of Icchānaṅgala in Kosala, and the second was in the great forest monastery of Vesāli.

The inability of Pāthika-putta to rise up from his seat and walk up to the meeting-place might have been either through his fright to face the mass, or he was held back by some unseen mysterious force. The latter alternative appears to be more probable, as the Master's allusion to the impossibility of bringing him there even by binding and pulling him by a pair of oxen there indicates. Evidently by exerting an iddhi, the Master saved him from certain disaster.

Textually we find several iddhis organized by the Master, but it is not often stated therein what kind of iddhis they were. For instance, when he had converted the five monks in Isipatana and made them each an arhat through the precept of 'Anatta' (non-ego), he saw, at the dawn of one day, Yasa, the son of a wealthy merchant of Benares. The Master talked with him and established him in the first stage of the Path. His father searching for his son came up to the Master. The Master is said to have organized the sort of iddhi, so that the father seated there could not see his own son. After the discourse, the Master removed the iddhi and the father saw his son, Yasa, seated there. (Mahāvagga I. 9)

Twin-Miracle or Yamaka-Patihariya

The big crowd of people gathered in the meeting-ground of Vesāli, as described in the preceding section, must have been frustrated at the failure of seeing the supernormal exhibition expected there that day. But the Master did not like to see them so disappointed, as we learn from what he said further to the wandering ascetic, Bhaggava:

> Then I did, Bhaggava! preach to that assembly the Dhamma-kathā . . . Having preached the Dhamma-kathā . . . and liberated, from the great bondage, eighty-four thousand beings . . . I organized Fire element (Tejo-dhātu) and rose up in the sky (Vehāsam) as high as seven palm trees. I created

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the flame as high as seven more palm trees, flared it up, emitted smoke, and reached above the Kūṭāgārasālā monastery of the Great-forest.

Although textually not given in detail, this is doubtlessly the textual evidence of the famous Twin Miracle known as the Yamaka Pāṭihāriya. There were four occasions, on which this Miracle was displayed by the Master. The first was on the Bodhi-seat; the spectators were only the Heavenly Beings. The second was in the assembly of his own relatives in Kapilavastu; the astonished onlookers must have been the Shākyas and the people of the homeland. The third is the standard of this miracle known as the Twin Miracle beneath the Gaṇḍamba tree in Sāvatthi.

The fourth occasion of displaying the Twin Miracle in Vesāli was as described above. Textually this is most authentic. These four occasions of exhibiting this Miracle are, however, traditionally accepted. The Jātaka-Nidāna-kathā has mentioned it; so does the Nidāna-kathā of the Aṭṭhasālini, the commentary of the first book of the *Abhidhamma*; the first two are mentioned in the commentaries of the Digha and the Mahāvagga. But the standard of these four is invariably referred to the third, as mentioned above.

Nāgasena has mentioned this Miracle in connection with the omniscience of the Master (Milinda Pāñho IV). Buddhaghosa deals with this topic in the 12th chapter of his work, *Visuddhi-magga*. Thus we see that this has assumed a classical form peculiar to the Buddha. The speciality of this Miracle appears to be the swift organization of fire and water in quick succession, so that the two elements appeared to outside observers as blazing and flowing from the Master's body continuously without break.

From the organizational point of view, this feat was the most wonderful. For Buddhist psychology says that the mind cannot conceive two different dhammas at the same mental moment. Hence even ascribing this twin miracle to the Buddha, Buddhism does not let it go beyond the limit of psychology. Thus we can be sure of the possibility of organizing and

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developing the supernormal powers in the Master's system, for these must necessarily be within the limits of possibility and therefore of practicability.

Mahaka Patihariya : An Interlude

We have discussed in the preceding section the classically most difficult miracle, known as Yamaka Pāṭihāriya, peculiar to the Buddha alone. The difficulty lay in its swift and quick organization rather than the phenomenon itself. We shall now introduce a feat organized by an ordinary monk, known as Mahaka Pāṭihāriya, or the miracle of Mahaka, a monk. We find this sutta (Samyutta 41. 4) in the Samyutta Nikāya.

The story runs thus: Once a few monks of the Thera class were dwelling in the forest of Ambāṭa in Macchikāsaṇḍa. Citta, the house-holder, approached them and invited them for alms-dinner for the next day. They accepted the invitation in silence and went to his cowpen (Gokula) next day. He served them excellent food with his own hand and satisfied them with butter and milk-rice. After the completion of the dinner, they rose up and started for the forest. The host also followed them.

The weather was very hot and consequently they were walking as if unbalanced in body, as happens after food (in the hot weather). Mahaka was at that time the newest (youngest by ordination) of them. Then this monk said to their leader: "Would it not be better, Bhante Thera? (Reverend sir?) for cool wind to blow, thundering clouds to appear, drops of rain to touch each of us ?" The Thera consented to his wish.

The Mahaka organized that sort of iddhi so that cool wind blew, thundering clouds appeared, and drops of rain touched each of the monks. Citta the house-holder thought: "The newest of these monks possesses this sort of iddhi power!" When they reached the monastery (in the forest), Mahaka said to the leader: "Is this enough, Bhante Thera?" "This is enough, Friend Mahaka!"

Citta the house-holder approaching Mahaka said to him: "Well Bhante! the noble Mahaka be pleased to show me the extraordinary dhamma and iddhi miracle (Pāṭihāriya)". Then you, Householder! arrange an upper garment (to be spread) on the

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veranda and place a bundle of grass (upon it).." "So shall be done, Bhante!" said he and arranged as he was told.

This layman is highly spoken of by the Master. He is praised as the foremost of the Upāsakas or lay disciples in expounding the Dhammas (Anguttara I. 14. 5. 3). In the Āyācana Vagga (Aṅguttara 11. 12. 3), the Master mentions him as an ideal layman:

> A faithful Upāsaka, monks! rightly wishing should wish 'Let me become the like of Citta the house-holder and Hatthaka Āḷavaka.' This is the scale and the measure of my Upāsaka disciples as it is that of Citta the house-holder and Hatthaka Āḷavaka.

The Culla Vagga (1. 4) records a case of paṭisāraniya or atonement from a monk to a house-holder, such as Citta. Therein the elder Sudhamma was a resident monk of the monastery of Citta, the householder in Macchikāsaṇḍa. Once the monk was unreasonably angered with the house holder and left his monastery in spite of his repeated entreaty. When the monk reached Sāvatthi and saw the Master, he was reprimanded and ordered to approach the householder and to make amends for his quarrel with the latter. A long discussion arose. Finally he was sent to the householder and forgiven by the latter.

Besides his capacity to expound the Dhamma, he is said to have realized the third stage of the Path. Now we are going to consider his request to Mahaka for the display of Iddhi-manifestation. Perhaps this might have been before the promulgation of the rule prohibiting any display of 'Uttari-manussa-dhamma Iddhi-pāṭihāriya' to the householders (Culla vagga 5.5). But still he should not have taken advantage of the monastery established by him and demanded the said display from an apparently respectable monk.

The elder Mahaka however entered the Monastery and closed his closet. Then he organized that sort of iddhi so that the flame (of fire) coming out of the key-hole and the crevices of the bolt burned the grass, but did not burn the upper garment. The Citta, the householder, astonished and excited, lifted up the garm-

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ent and stood up in a corner. Then Mahaka came out of the monastery and said to Citta the house-holder:

> Is it enough by this much, Householder! It is enough by this much, Bhante Mahaka! Honoured by this much Bhante Mahaka! Enjoy yourself, Bhante noble Mahaka! in Macchikāsaṇḍa. Pleasant in the forest of Ambāṭa. I will supply noble Mahaka with robe, food, etc. etc.

"Well said, Householder!" Then the elder Mahaka having arranged the bed and taken up his pot and robe went out of Macchikāsaṇḍa. After leaving ... he never came back there again.

Organization of Twin Miracle

Miracles are the unsurmountable hurdles blocking our way to the right understanding of the supernormal element in the meditation of any category, specially in that of Buddhism. The moment we deny it, we shall have to doubt and deny the numerous elements of vital importance that constitute the very core and kernel of yoga and samādhi and their phenomena. It will be far better to accept them tentatively and proceed with our study or practice than to jeopardize our spiritual progress by its discontinuance, denouncement, or repudiation through lack of our patience and imagination.

For it is not, as we should know, only the Buddha who is speaking to us on these subjects through all these canonical books, but also the old tradition that may or may no t be true about what it proposes to teach us something or other on these subjects. After learning them as best as we can, we shall be in a better position to evaluate them than when we started initially. As a matter of fact, the tradition of such powers and phenomena, being much older than that of Buddhism, sets the Buddha's avowal and statement on still firmer ground than without it. Had it been the Buddha's saying alone, we would have been searching for its source and earlier tradition nonetheless. Hence the disposition of the modern age to discredit the very existence and possibility of such powers is neither logical nor even scientific.

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Once we admit the possibility of iddhi, even the Buddha's socalled Twin Miracle can be easily explained in terms of Buddhistic psychology. We have already described the process of organizing the form trance in the First Phase Research. Similarly, in the previous Phases we have also dealt with or briefly dwelt on the cognitive and meditative processes. All the steps, viz., mental moments in each process or cycle, are not however of equal value. The Javana moments in each cycle of mental processes are, as explained previously in the preceding Phases, active, morally significant, meditatively defective, practically malleable and transformable even into a continuous flow or series of appanā or jhānic or samādhic moments.

Buddhaghosa, following the commentatorial tradition, states (*Visuddhi-magga*) Chapters IV and XII) the following things in his work, which may be given briefly in substance below:

> Thus directing the mind straight to the sign (of the earth kasiṇa or disk), the appanā or the moment of trance will succeed now. (So the yogin thinks, and then the process comes about like this:) Obstructing the flow of the passive mind (Bhavaṇga), the (active but functional, that is, morally neutral) adverting (attention or avajjana) mental moment arises on the support of the same sign (earth kasiṇa) brought about by the exercise of (repeating the word,) 'earth, earth' (to remind oneself of the sign).

(It has already passed the sense-door stage and now entered the mind-door stage; therefore the adverting mind immediately moves on to the Javana or impulsive state.)

> Then on that very support (of the earth kasiṇa) four or five moments of Javana (impulsively active mind) run along. The last (that is, the 4th or 5th) of these mental moments is Rūpāvacara (that is, form trance), while the rest (three or four, as the case may be, preceding moments) are Kāmāvacara (or waking moments of the material world).

Refuting the opinion of the venerable Godatta Thera who

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opines that even in the remaining 6th and 7th (javana moments which are ordinarily seven) appanā is obtained, our savant supports the position of the old commentaries (as given above). So only in the 4th and 5th (javana) moments does appanā occur. The fourth moment itself rather gets absorbed into the fifth one (in a special case). Thus in the case of beginners (ādikammikas), there is only one mental moment in the cognitive process that is jhānic and of form category.

We need not worry about such a stipulation of the beginners' mind which is often mentiond as Ādikammika, and their trance as pāṭhama-appanā; for it relates to a cycle and, as the cycle repeats, the appanā also repeats in each cycle. And the appanā itself also lengthens, as the practice goes on maturing. The process of maturing the yogic practice may be briefly stated below:

When the appanā moment, or the momentary state of absorption, in a form trance gets purified, stabilized, and well established in the fourth stage, the trance obtaining in this stage is then termed the pādaka-jhāna or the foundation trance. It is utilized for several purposes. Mastered and made efficient, this foundation trance is said textually as well as commentatorially to be the natural ground or base for obtaining iddhi manifestation. In other words, the tranquillized mind becomes capable of being channelled into a desired item of iddhi or supernormal power.

Buddhaghosa in the 12th chapter of his said work says that there are ten kinds of iddhi. These are mentioned in the Iddhikathā (III. 2) of the Paṭisambhidā-magga also. In the textual suttas, however, we meet the first of these kinds termed 'iddhividha' or variety of supernormal powers. This term appears to be a general one for supernormal powers, but our savant understands it to be the first of the ten and says thus: "Thus in these ten iddhis, 'Iddhi-vidha' in this (textual) word the Adhiṭṭhānā Iddhi (the first one) only has come; but in this meaning the Vikubbanā (the second) and the Manomayā (the third) iddhis are also desired (intended)." (XII. Para 45)

The first kind of iddhi literally means the iddhi through resolve. This kind of iddhi was not prohibited, it is said, when the

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rule of prohibition for iddhi display was promulgated by the Master. This was obviously impossible also. The second kind means iddhi through transformation; this is regarded as difficult but was easily performed by Devadatta. The third kind means iddhi through mental formation; this appears to us to be comparatively easier than other iddhis; but the *Visuddhi-magga* and the *Paṭisambhidā-magga* also state it after the first two kinds.

These three kinds are also the popular ones and organizable on the lines indicated in the relative text and extensively given in the commentaries and the *Visuddhi-magga*. The *Yogasūtra* and its commentary also give us a variety of yogic vibhūtis or riddhis attainable through the organization of samyama as described in the 4th to the 6th sūtras of the third part and its commentary. This samyama corresponds in a way to the foundation trance mentioned above.

Now we are in a better position to form a conception of the mental working in bringing about the feat or phenomenon of the Twin Miracle. This is fully described in the *Paṭisambhidā-magga* (1.1.70). The process of organizing it would, however, be the same as that for organizing fire and water elements separately, but herein alternately and rapidly, so that both the series would appear to be continuous without any intervening gap. For according to Budhhist psychology, the two elements cannot be organized in the same mental moment even by the Buddha himself.

When the said text of the *Paṭisambhidā-magga* says:

'Herein the Tathāgata performs the Yamaka-pāṭihīram extraordinary (not organizable) by the disciples,' we cannot aspire to do it. It must have been therefore the hardest performance imaginable. If we are able to form an idea of how it is organized, we get a glimpse of the most difficult of the iddhis. It is the highest limit in the scale of the graduated iddhis. Hence we can engage ourselves in the lower or easier iddhis with confidence. It was for this reason that we were presenting this topic more than once. Confidence appears to be the requisite in an iddhi matter.

The objective verification of this iddhi may be the actual

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experience of spectators of the said display. The spectators on the first occasion were heavenly beings; so we cannot express any opinion about their experience. The second was displayed among the Shākyas in Kapilavastu; it is often quoted in the commentaries, but we do not find it in the authentic text; so any opinion about it would not be free from controversy. Similarly, the third was exhibited among the citizens of Sāvatthi; this is further connected with the tradition of the Buddha going up to Tāvatimsa (Second) Heaven after the exhibition and passed that rainy season there.

The above tradition is so current that the one cannot be denied without denying the other; it is, however, often mentioned in the commentary and also in the *Visuddhi-magga*. The whole text of the Abhidhamma (excepting the Kathā-vatthu) is said to have been preached to his Mother among the assembly of the Heavenly Beings for three months by the Buddha. If we deny it, we shall have to deny the Third Piṭaka of the canon; this is impossible to do; for the classification is so exhaustive that its originator cannot be seemingly other than the Buddha himself.

The fourth occasion was in Vesāli, as we have already seen in the previous section; the spectators were the distinguished Licchavis including the inquisitive monk, Sunakhatta Licchaviputta. It is the textual evidence and we cannot deny it without denying the whole of the Sutta Piṭaka; this will abviously be beyond our competence and also conscience. So we have time and again advised the would-be yogins to accept something even extraordinary in the text at least tentatively.

Nontheless the phenomenon of levitation is invariably associated with the Twin Miracle. The Abhisambodhana Parivarta (the 22nd chapter) of the *Lalita-vistara* says a remarkable thing regarding the Levitation of the Buddha on the occasion of his Enlightenment under the Bodhi tree. The Heavenly Beings gathered there were divided among themselves over the question of the exact time when they should spread heavenly flowers above him in order to express their respectful felicitation on his successful attainment of Bodhi.

Some of them said: "Scatter, Mārṣā! flowers. Enlightened is the Blessed One." Those of the Deva-putras who had seen

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Former Buddhas and were gathered there said: "Nay, not till then, Mārṣā! scatter flowers, until the Blessed One displays the Sign. The Former Buddhas also displayed the Sign, and (are said to have) created the created ones (their doubles). Then knowing those Deva-putras dubious, the Tathāgata rose up in the sky as high as seven palm-trees and seated there uttered this Udāna.

> The Master (Satthā) knowing the deliberation (Vitakka) of the Devatas and for solving their doubt (Vitakka), rose up in the Sky (Vehāsam) and exhibited the Twin Miracle. In the said text also we have seen that the Master rose up as high as seven palm-trees . . . . .

The Jātaka-Nidāna-kathā also says almost the same thing. The same Kathā says that the Master rose up in the sky and showed the said Miracle among his relatives in Kapilavastu.

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III

Organization of Levitation

Preliminaries to Device

WE HAVE discussed, to some extent, the topic of the Twin Miracle in the foregoing sections. It was for the sole purpose that, when the most difficult iddhi peculiar to the Buddha alone is understood, other items of iddhi would not seem impossible, improbable, or impracticable. Although we have discovered some discrepancy about its occurrence in the textual and commentatorial versions, the tradition of this miracle must have been too deep-rooted to be passed over in later times.

Nāgasena explains to King Milinda (Milinda Pāñho IV. Para 27) regarding the swiftness of adverting by the Master thus:

> Because the mind of the Blessed One (Bhagavato) is fully purified and lightened, therefore Mahārāja! the Blessed One showed the Twin Miracle. In the Twin Miracle, Mahārāja! the mind of the Blessed One is known (seen) as to how swift moving it is. Therein it is not possible to tell (give) a further cause (for it).

The swiftness of the mind herein evidently refers to the organization of fire and water elements alternately, quickly, and vice versa.

Buddhaghosa also says as follows in connection with the five

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kinds of mastery over the first trance (*Visuddhi-magga* IV.), quoting the relative passage (1.1.34.5) from the *Paṭisambhidā-magga*:

> Hence he (yogin) should become well-versed in the mastery over the same first jhāna in five ways. Therein these are the five masteries, viz., masteries of adverting, attaining, retaining, releasing, and reviewing with respect to the first trance . . . . Thus the rest (of the basic (trances) also should be enlarged that is, read in detail).

This sort of mastery over the first and successive trances should not terrify us. This practically means a sort of facility in organizing the trance purposively. One, if and when interested in a certain facet of iddhi, will surely try to channel the concentrated mind of his towards it. Our savant says further:

> Thus, when in the five factors of form trance he becomes capable of directing the mind constantly (from one factor to another), then his mastery over the adverting is accomplished. This mastery reaching its highest point is however found in the Yamaka Pāṭihāriya of the Blessed One, or of others on such occasions. There is no mastery of the adverting (Āvajjanā-vasi) swifter than this.

It is to be noticed here that the stating of successive steps from the first moment of our intention to actual attainment of trance or samādhi entails a long lift of mental dhammas or concomitants. This list automatically assumes a condensed one with the progress of meditation. Were it not so, even the adept disciple of the Master could not have become what he or she, for instance Mahāmoggallāna or Uppalavaṇṇā, is said to have been. In a way we are displaying a sort of moderate quickness in our silent reading; on an average we might be reading a line of printed words in a second, that would make fifty letters of the alphabet per second.

Obviously the Twin Miracle became an established fact in later tradition. But we may doubt its exhibition on such occasions after his attainment of Perfect Enlightenment. If he

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ever performed this master-piece of organizing double elements alternately and rapidly, it might have been before the sambodhi, not after it. We have discussed above the triple method of the Master, that would necessitate some period of time for the trial and error he seemed to conduct and also the verification he liked to insist upon whenever possible.

Most of the anomalies and perplexities stem from the clustering of important events around the single night of the Grea-Enlightenment Day. Similarly, the tradition of the twin miracle seems to have been adopted on the assumption that it indicated an outward sign of the Buddhahood. The levitation of the physical body to the height of seven palm-trees likewise seems to have been taken for an outward sign of an arhat. This phenomenon of levitation is so widespread throughout the text that it seems to be the ordinary type of iddhi organizable and attainable not only by liberated sāvakas, but also by enterprising sāmaṇeras or novices.

At first sight such a feat or phenomenon as 'levitation' would seem to be an impossible task at present. But a little reflexion on this subject might reduce it to a less formidable possibility. For, even without an appropriate meditative practice, we sometimes feel ourselves or our body very soft and our mind buoyant. It is indeed a sure indication of the possibility of levitation. But the physical body makes us dubious about such a possibility. The obvious cause of the conception of unsurmountable bodily impediment to levitation appears to stem from our habit of thinking on materialistic lines.

The practice of the Haṭhayoga also ostensibly aims at making the physical body pliable through the exercise of various bodily postures (āsanas). When the posture is regulated with the retention of breath (kumbhaka), it is known as mudrā. The purpose of such an exercise is stated to cleanse the central canal (suṣumnā) within the back-bone. When sufficiently cleansed, the vital power known as Kuṇḍali or coiled circle of energy is said to be aroused and the coiled circle straightened. It is said that the aroused and straightened Kuṇḍali then begins to move upward along the central canal.

This physico-psychic device and its vivid experience are so highly praised in the works of the Haṭha, Laya, and Kuṇḍali

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yogas that one is irresistibly drawn towards them. It is not merely psychic; the canal is decidedly physical; the movement of energy in the form of inner light is said to be visible to the inner eye and even felt. Hence it is conceived as a physico-psychic means of concentrating the mind. The main difficulty in this sort of yoga lies in arousing the basic energy in the central canal. Without this arousing, the practice will take us nowhere. Blind belief, intensive imagination, and fully dedicated or devotional reliance on one's guru are demanded in it.

The above Kuṇḍali yoga has crept in the later Tantrika type of Buddhism as the most significant principle under different nomenclatures. But in early Buddhism it is known. The Master has not expressly alluded to it. During his austerities of course as a Bodhisattva, he practised a sort of device akin to it. The attempt at retention of breath forcibly made by him has been stated as 'appāṇaka jhāna' in the relative suttas, while it is termed as āsphāneka/dhyāna' in the *Lalita-vistara.* This practice was repeated by the Bodhisattva resolutely three to five times before his so-called fasting or living on very scanty food.

The records of this time-honoured practice are stated as 'Appāṇāka Jhāna' in the Bodhisattva's reminiscences given In the *Majjhima-nikāya* (I. 36; II. 35 and 50). The commentary on these suttas leaves them unexplained. The *Lalita-vistara,* however (duṣkara-caryā-parivarta, XVII Chapter), terms the practice as 'āsphānaka dhyāna' and extensively deals with its significance. We are at a loss to make out his expression repeated at each attempt: "Why shouldn't I meditate without respiration?"

It is obvious that the Pāli commentator has no explanation to offer; the *Lalita-vistara,* in the last three stanzas of the long verse (consisting of forty-one stanzas) at the end of this chapter, understands that the Sumati (the Goodminded One) meditates it for three fulfilments, viz., 1. the fulfilment of the words of (the previous Buddha) Kāśyapa; 2. that of the rare Bodhi of (the previous Buddha) Krakucchandaka; 3. that of disciplining divine (Maru) and human beings.

The Pāli text, on the other hand, gives us fuller details of the Bodhisattva's practice. His first attempt at the retention of breath produced excessive sound made by the pressure of air on the ear-holes. His second attempt at it produced the pressure of air

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on (the top of the) head (muddhani). His third attempt produced headache. The fourth produced a cutting pain in the belly. The fifth produced a burning pain in the body. There is no allusion to why it was done and what he realized through these repeated attempts.

Nevertheless, some of the later precepts of the Master show his assimilation of the inner experience of this practice. The similes allied to these precepts also indicate its known phenomenon. For instance, the text of the Nāṇadassana paragraph and the long simile to exemplify the consciousness (viññāṇa) attached to and joined with the body is in a way indicative of the so called radiant fine threadlike energy moving within the central canal. The simile of a coloured thread strung within the hole of a clear octagonal crystal is still more indicative of the said radiant energy. (Digha I. 2. Sāmañña-phala sutta).

The commentary on this sutta compares this simile with the text; the physical body is like the discriminating knowledge (vipassanā-ñāṇa); the commentary as mentioned above does not allude to the central canal, nor to anything about its phenomenon. It is strange that Buddhaghosa also does not evince any acquaintance with the literature on Kuṇḍali yoga even in his work, the *Visuddhi-magga*. This is deplorable.

Had we some more details about this trial made so resolutely by the Bodhisattva, we would have obtained a better clarification of it than what is prevalent now. There is no wonder, if the Bodhisattva or the Master should have given us an effective clue to the arousing of this secret Kuṇḍali other than what has been mentioned above. At any rate, there is no doubt about the existence of such a physico-psychic energy organizable and attainable.

The mind, when properly developed, has been regarded as the most efficient medium of effecting supernormal phenomena, from very early times. From a close study of the relative passages in textual suttas, we may clearly discern that such phenomena are mostly the workings of mind. When these are limited to the internal aspect and are only visible to the organizer of them alone, these are said to be mental phenomena; when these are externalized and followed by the body of the organizer as well, these phenomena thus accomplished would be visible to

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others also and are called iddhis. When such externalized mental forms or patterns of forms are followed by or clothed with natural objects and their qualities, these will be spoken of as miracles.

For instance, the fixed shadow of the rose-apple tree, beneath which the Prince was meditating in the farmland of Kapilavatthu, was a miracle. The appearance of the Double (Nimmita-buddha) of the Master, described in the commentary on the Mahāsamaya sutta (Digha II. 7), was another miracle. This is said to have occurred in the Great forest of Kapilavatthu, where a great assembly of Heavenly Beings gathered to greet the five hundred Shākya and Koliya youths just liberated and become arhats. The crossing of the Ganges with the retinue of monks at the site of Pāṭaligāma (Pāṭali-putta nagara) was also a miracle, as described in the Mahā-parinibbāna sutta Dīgha II. 3)

It will be of interest to the reader to know that the last instance of the said miracle is found in the text, but the commentary on the sutta does not even mention it. This may show, by the way, how naturally the commentatorial tradition has taken even such a great miracle as described in the text itself.

Hence Buddhaghosa gives us such a consummate course of preliminaries to the organization of iddhis in the very beginning of the Iddhi-vidha Niddesa, or the description of the kinds of iddhis. The erudition of our savant has however made the preliminaries extremely hard to perform. To all appearances, the said portion (*Visuddhi-magga* XII) was seemingly written more as a scholastic exposition of iddhis than as a graduated course of them for a beginner (ādikammika). For none of the adepts even among the monks and nuns of the Master's Order are ever known to have attempted such a course of preliminaries to the organization of any known iddhis as have been described by our erudite scholar.

Let us see it more clearly in the very instances found in the text. We find that many disciples of the Master acquired such supernormal power simply through the concentration of mind on a single object or subject; the classical instance of the elder Cūḷa-panthaka is before us; so is that of the nun Uppala-vaṇṇā; Dabba Malla-putta is another instance. Even the instances of

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Sunakkhatta Licchavi-putta and Devadatta may serve our purpose.

Since we are relying mainly upon the method of the Master himself for the organization of trances, absorptions, and iddhis, we do not know if the Bodhisattva himself had ever tried, apart from his austerities, any course of such rigidly fixed preliminaries presented to us by our savant. So in the next section we are going to discuss his own method of iddhi-organization.

Spatial Movement: Visible or Invisible

Levitation discussed in the preceding section should obviously be a precursor to spatial movement; but it is not mentioned as a separate item of iddhi or as a separate practice for iddhi. Nevertheless, with a view to presenting a scheme of graduated practice, we may take and had taken the liberty of separating the organization of levitation from the collective practice of iddhi-vidha. This simple procedure has to some extent helped at least to understand this complex topic better than the usual procedure.

The best we can do in this difficult topic is at first to find out how the Master tackled it for himself. We can find it in a singularly strange discourse entitled the 'Ayoguḷa' sutta, or the discourse on the Iron-ball in the Samyutta Nikāya (51. 22). This discourse is given in the form of questions and answers between Ānanda and the Master, when the latter was dwelling in the Jetavana Monastery of Sāvatthi. The dialogue is recorded in the sutta as follows:

"Then the venerable Ānanda approached the Master and said: 'Does your reverence remember, Bhante! through (your) supernormal power and mental (Manomaya, mind-made) body, approaching the Brahma-loka (the subtle region of Brahma)?' 'I do verily remember, Ānanda! approaching the Brahma-loka through (my) supernormal power and mental (Manomaya, mind-made body) 'Does your reverence remember, Bhante! approaching the Brahma-loka through (your) supernormal power but with this gross four elemental (Cātummahābhūtika) body?'"

The last question of Ānanda, the attendant monk, is very important. The subtle region of Brahma is generally conceived to be very far above the sky. So the monk must have naturally

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thought that it would be impossible to go there with gross body. The Master answered him thus:

"'I do verily remember, Ānanda! approaching the Brahma-loka through (my) supernormal power with this gross four elemental body (of mine).' 'It is a trifle, Bhante! for your reverence to approach the Brahma-loka through supernormal power and mind-made body. But, Bhante! that your reverence remembers having approached the Brahma-loka through supernormal power and with this gross four elemental body is, Bhante! both a wonder of your reverence and also a miracle'."

"Wonders are, Ānanda! Tathāgatas (Buddhas) and also endowed with wonderful dhammas. Astonishing are, Ānanda! Tathāgatas and also endowed with astonishing dhamma." This is the most significant pronouncement of the Master made in conformity with what is said in a number of suttas allied to this revelation. Thus the Acchariya-Abbhuta sutta (Majjhima III. 23) tells us the wonderful and astonishing dhammas surrounding the birth of the Bodhisattva. The commentary amply enlarges the text.

The Mahā-sīhanāda sutta (Majjhima I. 12) tells us the most wonderful and astonishing dhammas of the Bodhisattva and the Buddha as declared by the Master himself. The commentary gives us an excellent exposition and enlargement thereof. The Mahā-parinibbāna sutta gives us the marvellous story of the Last Year of the Master. Hence the above pronouncement is the simple enunciation of the general theory on the unique dhammas of the Tathāgatas.

Apart from the vast accumulation of former merit complex, the above-mentioned unique dhammas of the Tathāgata are mostly the result of meditative efforts in the present life (so might be conceived by us). Whatever be the mythical aspect of the Brahma-loka, the organization of spatial movement conducted by the Master is of prime importance for our immediate purpose. The continuation of the Master's discourse is as follows:

> At the time, Ānanda! when the Tathāgata applies the body (kāyā) on the mind and applies the mind also on the body, and dwells in meditation bringing in pleasure and lightness,

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> then Ānanda! the body of the Tathāgata becomes also lighter, softer, more workable, and more brilliant. It is as if, Ānanda! an iron-ball (ayogula) heated in daytime becomes lighter, softer, more workable, and more brilliant. In the same manner, Ānanda! when the Tathāgata applies the body on the mind, the mind on the body, and dwells in meditation bringing in pleasure and lightness, then Ānanda! Tathāgata's body becomes also lighter, softer, more workable, and more brilliant.

The organization of this double device is slightly different from that of the form trance; in the latter the body gradually assumes the mental form; in the former the body is said to be applied on the mind and the mind on the body. Even in the observation of the feeling and that of the mind, the body slowly merges into the feeling and the mind, respectively; but in this device the body is made to overlap the mind and the mind to overlap the body.

Then we come to the climax of this organization. The Master continues:

> When the Tathāgata applies the body on the mind and the mind on the body . . . and dwells in meditation bringing in pleasure and lightness (Sukha-saññā ñca Lahusaññā ñca), at that time, Ānanda! Tathāgata's body (Kāyā) rises up even with little effort from the ground above in the sky. Then he experiences many kinds of Iddhi variety . . . It is as if, Ānanda, a tuft of wool or a tuft of cotton light and filled with air rises up even with little effort from the ground above in the sky. Even so, Ānanda! . . . Tathāgata's body rises up . . . from the ground above in the sky. Then he experiences . . .

Thus we find herein a lucid exposition of the method of organising 'levitation and spatial movement' through the mere application of the body on the mind and that of the mind on the body. This double method would merge the conception of matter and mind into a single unified stuff of jhānic or meditative content. When the body is made to lead the mind, the

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body of the organizer would be visible to others; on the other hand, when the mind leads the body, it would be invisible to others.

When the organizer transforms the mind by means of the body, he imposes the foundational mind on the body. And he makes this mind follow the body; it will be a slow movement, for the movement of the body is slow. When the organizer transforms the body by means of the mind, he imposes the body on the mind. And he makes the body follow the mind; it will be a quick movement, for the movement of the mind is quick. (Visuddhi-magga XII, Para 130 and 133, respectively).

The instances of levitation found in the text are generally visible, whereas those of spatial movement are some cases visible and in others invisible. So the text and the commentary record cases in which the spatial movement of persons endowed with such an iddhi is said to have been witnessed by others. The authenticity of such a verification is, however, internal and recorded in those works.

Problem of Material Body in Iddhi

The problem confronting us in iddhi is textually but realistically also to surmise as to what becomes of the material body, when iddhimā or the possessor of supernormal powers organizes and performs feats of iddhi, such as levitation, spatial movements, etc. We have already seen how the two attendant monks of the Master, Sunakkhatta and Ānanda, showed their reaction to this question. The impetuous Licchavi youth even became dissatisfied and left the Order in spite of the direct verification of the Master's prophecy. The polite Shākyan attendant, on the other hand, exulted at the mere idea of the Master's marvellous power and expressed his satisfaction and admiration for it without seeking any objective verification of it then and there.

It will be remembered that the organizer of the form trance gradually rises above the conception of materiality inherent in objects around him and attains the unique state of trance in the form plane. The subject has been fully dealt with in the First Phase of this Research. The fourth stage of the form

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trance is reached when the trance settles down ultimately in the purified equanimity of indifference and memory (sati).

In the Buddha's system of meditation, this stage of the form trance is regarded as basic to everything we know of. It is technically called the 'sabbatha-pādaka catuttha' or the all-purposive-foundation fourth. It may be recalled here that this very trance had been organized and accomplished by the Shākya Prince, Siddhārtha, while he was leading a house-holder's life in his homeland. The miracle of the unmoving shadow and the stoppage of the spatial movement of five sages trying to cross above him indicates the strength of the trance.

Had the Prince wished to rise high above in the sky, we would have expected the feat of levitation performed then and there. But he was seemingly unaware of or not disposed to try the power he had acquired. He was obviously too deeply absorbed therein to think of such an excursion in the super-normal field of operation. Unknown to himself, however his deep trance had virtually arrested the shadow of the tree he was seated beneath. Likewise this had also arrested the free movement of the spatial travel of those five sages.

Subjectively the Prince must have been unaware of these events. Objectively, however, the stoppage of the sages is said (Kriṣi-grāma Parivarta, *Lalita-vistara* XI) to have been seen by a certain minor deity residing at the site. The phenomenon of the arrested shadow was, however, witnessed by several Shākyan ministers and also by King Suddhodana himself. But the Master has said nothing about these in his reminiscences.

The feat of levitation and spatial movement was performed by the Master on a number of recorded occasions. It was always subjectively experienced by him; objectively also on most of these occasions witnesses were present. At such times the material body of the Master disappeared from the place or seat where he was; and his material or subtle body appeared where he intended to be. This sort of double phenomenon, viz, bodily disappearance from one place and similar appearance in another place, can scarcely be taken merely for an imaginative play of fancy.

The case of Sunakkhatta can again be cited in this context. Had this fellow seen nothing, he would have said so to the

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Master himself that he saw nothing of the Miracle on the third occasion. What this fellow said against the Master in the assembly of Licchavi in Vesāli was totally false. The reaction of the Master to it is remarkable. He said to Sāriputta: "Irritable (kodhano) is he, Sāriputta! Sunakkhatta the stupid fellow (mogha-purisa). Through anger this speech was spoken by him."

This shows that a miracle cannot convert a certain type of persons. Rightly the Master has remarked: "Seeing this defect, Kevaṭṭa! in the (exhibition of) miracle of iddhi, I hesitate, feel shame, and hate to display iddhi miracle." This remark was made by the Master at the persistent request of Kevaṭṭa, the householder, to him in Nālandā for the display of miracles of iddhi before the people. This layman was a favourite disciple of the Master. He naively thought that such a display by a competent disciple of the Master in public would create a still more favourable impression on the people of Nālandā.

The defect stated by the Master was principally the erroneous or malicious mistake in regarding the genuine iddhi as Gandhāri Vijja or Maiṇkā Vijjā, the then prevalent magical art. The Master relied, on the contrary, on the miracle of 'anusāsani' or correct instruction. The truth of the Master's remark will be clearly seen even now. For the genuine feat of iddhi, even if exhibted in public, may be mistaken for some magical art or for some practice involving an agency of subdued spirits. For the people in general have little conception of meditation and its potentiality.

Hence the real yogins would keep themselves aloof from displaying their achievement and go on developing it in private. We cannot but be guided by the experience of these yogins and particularly by the counsel of the Master mentioned above. Nevertheless, the practice of developing iddhi, as we have seen above, is in perfect conformity with the principles of Buddhism.

Now to resume the topic, the phenomenon of levitation appears to be an initial step to the more complicated manifestation of iddhi-vidha. It might, of course, present the formidable impediment or problem of our own solid-feeling body. This

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hurdle might have confronted the Bodhisattva also. He, however, solved it as we have already seen in the above-mentioned Ayoguḷa sutta. We shall also follow the same course clearly depicted by him.

This practice of applying the body on the mind and the mind on the body is obviously a double process. It can be easily apprehended by imagination also. But it is not a practice of imagination, but a real experience of such a conversion. This device must have been the Master's own discovery for he would not have resorted to any unnatural one, nor might he have told any theoretical thing to his close attendant disciple. It must be as effective as the Master has found it operable in his rather frequent mysterious travels.

This double process or conversion is tantamount to resolving the conception of body into mind and mind into body. As a matter of fact, we require both the concepts for organizing the different items of iddhi-vidha. From the practical point of view, it would be profitable to separate the simple item from the complex variety of difficult items. The simple item appears to be that of levitation and thereby that of spatial movement. The wonderful simplicity of the Master's method would be clear, if we ponder over the long stipulation of Buddhaghosa before we begin to organize a single item.

Guiding Clue or Lead

Although the master has said in his first declaration (*Dhammapada* verse Nos. 153-154) that he had many a round of births constantly in the world, he has not mentioned therein that the past accumulation of merit had specifically helped him in obtaining the Bodhi. We might, of course, form a sort of dogmatic idea that his huge merited past had carried him through the difficult path to the Bodhi. The traditional literature also takes same view. But a little reflection on this complicated subject would negate our notion.

Were it really so, we would get little encouragement from his life. But there is another important facet of this question. He has discountenanced the theory of determinism prevalent among some religious leaders in the then world. The Buddhist psychology itself enunciates that the result of past actions is morally

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neutral and cannot by itself activate and produce a further new result. All his discoveries in the field of samādhis, iddhis, supernormal knowledges, and supramundane insight were morally active and ascribable to none of his accumulated results.

Hence we have to look to the volitional javana cycle in the cognitive process, if we hope to effect or produce anything purposeful and morally good. In this respect, everyone of us is equal; the layman, monk, or Bodhisattva has to do the same in the javana cycle. The store of past merits can give one health, and material power, but never the initiative to perform a single purposeful moral action.

Thus an act of will in a javana cycle determines the direction and magnitude of our mental effort throughout our conscious life. And the functional mind (āvajjana) operating through the sense-door or mind-door is common to all beings, irrespective of category, station, or position of beings human or divine. Each moment of iddhi is an act of will. So we have no reason to be discouraged by any past merit complex met with in the commentary and the yogic literature including the *Visuddhi-magga* and the *Vimutti-magga*, and the *Yogasūtra*.

Accordingly, the method described and followed by the Master would be more profitable and suitable to us than any later ones of a dubious character. This method is however found in a cryptic way lacking the necessary details. Such details cannot now be enlarged from the cryptic method found in the text. This method is even obscured by the stereotyped phrases and passages largely adopted in the text.

Under these circumstances we have to make the best use of such authentic methods wherever found in the text and try to fill up the graduated steps. The trial-and-error method also seems to have been adopted by the Master before and even after his Enlightenment. This latter method is exemplified in the 'Upakkilesa' sutta (Majjhima III. 28), wherein the meditative light and form were stabilized by him. This double conversion of body and mind is seemingly also a method of 'trial and error'.

The triple method of the Master already discussed above ensures the infallibility of the devices taught by him. The double conversion or application of body and mind for the successful

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organization of levitation and spatial movement as described cryptically in the Ayogula sutta may be safely relied upon. The condition of 'pleasure and lightness' after the double application of body and mind given in the said sutta must be the indication of the correct organization.

The problem of matter and mind may be solved through Buddhist psychology. This body of ours, according to it, is conceived in two aspects; one is the gross material aspect termed the 'Rūpa-kāya' and experienced generally by all of us; the second is the subtle immaterial aspect called the 'Nāma-kāya'. The latter is said to be composed of mind and mental concomitants, such as feeling, perception, mental formation (Saṇkhāra), and conscious mental operation (citta).

Do we experience this latter aspect of our body? The dream in which we see our body would appear a ready answer. But realistically in the wakeful state the body felt in the form trance would be the real answer. The body of the meditator in such a form trance is felt within the pattern of surrounding visible objects constituting the form trance itself. Any serious meditationist can verify the truth of the existence of this sort of body named 'nāma-kāya'.

The mind approaching a form trance must therefore have mingled with the gross body so much as to make it nearly as light, soft, and buoyant as the mind. This conversion might generate the feeling of pleasure. Even in the first stage of form trance this factor of pleasant feeling is present. Hence the second aspect of our body would be as true as the first aspect. The question would then arise how this 'nāma-kāya' is to be made workable for our purpose. The right way has been adumbrated in the said sutta. What the Master meant by this double application of body and mind might have been the separation of body and mind from each other in the first place; then it might have intended to direct attention towards each in turn, now towards body, now towards mind. Or the Master might have meant to feel the body perfectly and then to conceive vividly, as the said Nāma-kāya. In either case the operation would be performed while dwelling in form trance.

For the all-inclusive pattern of visible objects around in the form trance is not differentiated between body and mind. This

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is due to the difficulty of doing so owing to the presence of overwhelming joy and pleasure, or of all-absorbing equanimity, as the particular stage of trance is concerned. The separation of body and mind could be probably effected through discriminate feeling and mental acting, respectively. This is so, because the feeling of body makes it known internally and also intimately. And, although visual observation can easily differentiate the body from the visible background, visual perception alone cannot give us conviction so well as the feeling of the body can do.

Consequently, the purpose of organizing the form trance or the formless absorption and that of organizing an item of iddhi evidently make the difference between the former and the latter. A watchful purposive discrimination would be necessary for the latter.

Separation of Mind

The separation of mind from the mental background is ostensibly not as easy as that of the body from the latter. For the meditative state or field itself is immaterial and doubtlessly made up of mental stuff, whatever that be. It can be said without any reserve that all our sensuous perceptions, mind-door conceptions, memory and consciousness are, in a way, the different gradations or degrees of the mental state. The trance, form or formless, is itself the state of mind, specific to the category it belongs to. Hence it is obviously difficult to differentiate and thence to separate the mind, that is, the active mind from the mental field mentioned above.

The Cittanupāsana, or the observation of the mind, described in the sati-paṭṭhana sutta, also does not give us a clearcut guidance to recognize the mind distinct from its disposition. Therein we are taught to observe the mind with or without desire or attachment, with or without resentment, with or without delusion or ignorance, etc. And the presence of the mind is to be kept up in memory as that there is the mind. But the mind itself is not defined and identified. From the first book of the Abhidhamma and its commentary we know that there are about ninety one concomitants of the mind in its entirety. Added to the confusion arising out of such a conglomeration, the momentary

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theory of the mind increases this number manifold in each mental cycle lasting a couple of physical seconds. Therefore, the difficulty of identifying the mind from the Buddhistic psychological point of view is really very great.

Thus in a quarter of an hour the number of mental factors and concomitants will have risen from eight hundred thousand to twelve hundred thousand through the mind-door and/or sense-door cognitive processes, respectively. The Master cannot be unaware of the difficulty one would meet in his precept. So he has spoken of the mind in this discourse as if it were one, and we have to surmise what it might be. He says, as described above, that the body is to be put or applied into the mind and also the mind into the body. It is obvious that neither of the two can be done if taken literally. Generally the mind manifests itself either as the mental field, or as one that acts in adverting, determining and willing. Evidently the mind in the first device might have meant the mental field, whereas in the second the active mind.

The body is generally held to be external to the mind. This is true of the rūpakāya, or the material body, and the karaja-kāya, or the body brought about by the previous fruit-bearing kamma or action. The latter is virtually the body we know as being born, growing up, decayed, dead, and disintegrated. The nāmakāya, or the immaterial body, is, on the other hand, conceived as internally operative. It consists of feeling, perception, and all the mental concomitants we have already mentioned. We are, however, generally not aware of such an immaterial body within the physically palpable body we possess. Both the bodies are realistically recognized in the Buddha's system, but not independently. Neither can we imagine a material body living without a mind, nor an immaterial mind functioning without any corporeal medium covering it. We do not find a single instance of any monk, however, adept in iddhi-vidha, living even a short span of life without the material body. For even the Master had to come down to his material body in order to pass away into Nibbāna.

Nevertheless we come across several instances in the text, where the monks more or less experienced in iddhi-vidha are recorded to have used the physical body as if it were psychic. In such cases also we find that the iddhimā, or the possessor of

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iddhi,is never entirely free from his original or material body, even while demonstrating his feats of iddhi. For he instantly comes back to his own body, whenever he wishes to terminate them. Psychologically speaking, the truth of the supposition comes home still more substantially. For the demonstrator of iddhi has to originate an initiatory āvajjana from the bhavaṅga. Such an āvajjana or adverting would be necessary for each new turn of iddhi, while the bhavaṅga, or lapse into the life continuum, always precedes such an adverting to the new turn. And the lapse means the falling back into the material body. The rapidity of āvajjana to āvajjana makes the iddhi look continuous, though it is not so.

Although Ānanda's question specifying the body as four-elemental was characteristically materialistic, the Master's answer might have meant that the body in question was the mental counterpart of the physical body. But his statement is unequivocal and therefore, we cannot be quite sure of our own supposition. However controversial be the said change, it is doubtlessly clear that the Master spoke in this discourse of the conversion of matter into mind and mind into matter. The method of effecting such a conversion is also plain beyond any confusion in the said sutta. The expository text and commentatorial version are wonderfully alike on this topic. The chance of our ever accomplishing any item of iddhi-vidha appears likewise to depend upon the practice and a tolerable amount of success out of it. Hence we shall scrutinize the few versions of this critical passage and see whether or not we can be quite sure of the Master's import. The concordance of these versions from different sources may strengthen our belief in this practice.

Patisambhida Maggo on Versions

The realization of arhatship is said to be accompanied with the analytical knowledge of essentials divided into four branches. They are treated of in the *Paṭisambhidā-maggo*, or the path of analytical knowledge, included, as the 12th book, in the *Khuddaka Nikāya*. It appears to be an early attempt at the analysis of bare essentials selected from the sutta-piṭaka, or the four principal Nikāyas. In places this book resembles the early commentatorial texts, such as the *Niddesa* that comments on some parts of the *Sutta Nipāta*, both these works constitute the 11th and 5th

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books of the same *Nikāya*. The importance of this work however is evident to the topic of iddhi. For it treats of iddhi in various ways or versions that have been evidently borrowed in the two works viz. *Visuddhi-maggo* and *Vimutti-maggo*. These versions might be used for comparison to and contrast with other sources.

This work is divided into three parts each containing ten sections entitled Kathās or topics. The topic of iddhi is given in the first section of the first part and in the second section of the third part. These kathās or topics are apparently collected from the relative suttas of the first four nikāyas, adding some comments to them and analysing them into its characteristic ways. Since the two works mentioned above base their treatment of iddhi on this early source and draw much from it, we can be assured of its authenticity for organizing the items of iddhi-vidha, however meagre be the practical devices given for their achievements. The descriptions of iddhi given in this work do not appear to go beyond the relative passages of the suttas. The little improvement it has made consists of comments on some terms and sentences occurring in such textual passages.

Thus the Bhikkhu, who is said in the text to organize the iddhi, is any good-natured layman, a student-monk, or a firmly-established arhat. The phrase, 'not-one kind of iddhi' means 'many kinds of iddhi'. The sentence, 'having been one, he also becomes many' means 'naturally one, he organizes for many (that is,) a hundred or thousand', or a hundred thousand, etc., and the sentence, 'having been many, he also becomes one', means 'naturally many, he organizes for one'. Such comments are apparently not helpful to one who might be desirous of learning the method of multiplying oneself. It is a pity that the authorities fail to give us any graduated lessons for organizing this interesting item of iddhi. The classical example of Cūḷa, or Culla, Panthaka is frequently found, instead of any practical device we would have expected. Most probably the specific was kept a secret and in course of time disappeared.

Textual Device of Multiplying Oneself

What we learn from the relative text and commentatorial references concerning this textual device of self-multiplication

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is in short as follows: The quotation is from the *Cūḷa Panthaka Apadāna.*

(The autobiographical gāthās of Cūḷa Panthaka)

That I eighteen years (of age), renounced (the world) (and became) homeless;
Nothing special do I obtain, in the order of the Son of Shākya (the Buddha).
Dull was my progress, much hampered (thereby) did I before become;
And my brother (Mahāpanthaka) expelled me, (saying), 'Go now to your own home.'
That I being (thus) expelled, in the gate-place of the monastery,
Dejected there I stood, (still) hopeful (of admittance) in the renunciated life.
The Blessed One came up there, rubbed my head,
Holding me by the arm, pushed me in the monastery.
Through compassion the Master gave me a piece of foot-rubbing cloth,
And said, 'Likewise clean resolve'. (Sitting) in one corner did I resolve (contemplate),
Holding it with the hands, I did remember (the verse about) the Red-lotus;
Thereat my mind was freed; arhatship did I obtain.
In bodies made, of mind everywhere perfection I did achieve
(Nos. 47 to 53).

Thus did the venerable elder Cūḷa Panthaka recite these gāthās or stanzas in the 4th Apadāna of the 2nd Vagga of the Apadāna Part I. In the 4th Gāthā of the 10th Nipāta of the Thera Gāthā, the elder recites almost the same stanzas with the exception of the following additional ones. These four stanzas give us the nucleus of the tradition about this classical example.

Panthaka, having created his own self thousandfold.
Sat down in the fine mango-grove till the call of attendance.

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Then the Master sent to me a messenger, the time announcer.
The time of attendance announced, through the air I approached,
And worshipped him at his feet, and sat down in one corner.
Knowing that I have sat down, then only did the Master accept (the alms) ...

A fuller account of this incident is found in the commentaries of the Etadagga vagga of the Ekaka Nipāta of the *Anguttara-nikāya* and the 25th verse of the Yamaka vagga of the *Dhammapada*. Buddhaghosa has apparently given us a summary of these two commentatorial accounts in the 12th chapter of the *Visuddhi-maggo*. The same story, as given in the commentary of the *Dhammapada* mentioned above, is also found in that of the Culla-Seṭṭhi Jātaka (No. 4). We shall examine it later on.

Devotional Utterance

The famous one-stanza verse about the red lotus is found in each of these accounts. The verse appears to have originated in an extemporaneous utterance in praise of the Master before the audience of numerous distinguished persons. The occasion, site and reciter of the verse are, however, differently given in the Pañca-rāja sutta and the Piṅgiyani sutta of the *Samyutta* and the *Aṅguttara Nikāyas*, respectively. The former, the 12th sutta of the 3rd or *Kosala Samyutta*, states that the occasion was the discussion on the five princes headed by King Pasenadi before the Master, the site Sāvatthi, and the reciter Candanaṅgalika, the lay disciple. The latter, the 5th sutta of the 20th or Brāhmaṇa vaggo in the five-item Nipāta, gives the site as Vesāli, and the occasion as the variegated assemblage of five hundred Licchavis exquisitely dressed and ornamented, some of them in all blue, some in all yellow, some in all scarlet, and some in all white. The reciter of the verse before such a colourful audience was Piṇgiyāni Brāhmaṇa, the well qualified lay disciple.

The Master excelled them in splendour and glory. The Piṅgiyani Brāhmaṇa is said, in the preceding sutta, Kāraṇa-pāli, and its commentary, to have converted the Kāraṇapāli Brāhmaṇa to

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Buddhism. Inspired with admiration, the new convert uttered an extempore salutation thrice, the famous formula, Namo Tassa... Sammā-Sambuddhassa'. This very formula is also reported, in the Dhānañjani sutta of the *Majjhima Nikāya*, to have been frequently uttered by the devotee, named Dhānañjani Brāhmaṇi Probably it originated at first as an extempore utterance in admiration, praise and worship of or in prayer and salutation to the Buddha. Then it came into vogue and was universally used, as the famous stanza, 'Ye dhammā hetuppabhavā .... evam-vādi Mahā-samaṇo', spoken by the elder Assaji to Sāriputta in Rājagaha. Moreover, the former has a close resemblance to devotional or praying formulas offered to Vedic and Purāṇic deities in the dative case.

But in the Buddha's system the repetition of such formulas is scarcely advocated as a regular practice. Even the remembrance of the Buddha and the devatā or deity is said to be productive of only upacāra, approach or access, to trance and not effective to produce the trance itself. In such a definite attitude of Buddhaghosa in the *visuddhimaggo* we clearly see that the Pāli tradition was not favourable to the devotional character of meditation. We cannot however overlook the efficacy of devotion in meditation and even achievement of a sort of supernormal power. We find a number of terms, such as 'chanda, saddhā, piti' connoting a tendency towards devotional meditation and conducive to samādhi and even a sort of iddhi. But the non-acceptance of a supreme divine agency has certainly deprived these terms of their devotional force in Buddhism. Nevertheless the extempore stanza mentioned above must have been uttered by a devotee under a highly poetic inspiration.

The commentary says that the Piṇgiyāni Brāhmaṇa was well established in the fruit of the third stage of the noble path. Moreover, he was a regular visitor to the Master. Such a stanza must have stemmed from an intensely devoted mind and found favour even among the liberated disciples or arhats. The verse may be rendered as

Just like the lotus, red-hued, sweetly smelling,
Blossoms at morn, none of (its) scent losing

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Look (likewise) at the Prince of Radiance (the Buddha) in glory blooming,
Shining like the sun in the sky intervening.

The commentary on this verse explains that the Blessed One is called 'Aṇgirasa'. The word is rendered above as the Prince of Radiance to tally with the commentatorial explanation; the word in Sanskrit, however, signifies a Vedic rishi, the father of Brihaspati, the priest of the devas, the shining ones. He is aptly called so herein, the commentary says, inasmuch as rays issue forth from each part of his body. And 'antalikkhe' (or in the intervening sky) is explained as in the sky above the four great continents surrounded by two thousand islands. The commentary has not, however, given us an explanation of its poetic expression and import.

It is said that Cūḷa Panthaka was taught this verse by his elder brother a monk, for four months. The former could not learn it even then and was thought, by the latter, to be of too dull a mind to make any progress in the Master's system. Consequently the former was expelled from the order as mentioned above. The Master patronized him. And he made rapid progress and quickly achieved arhatship together with supernormal powers and knowledges, as declared by him in the *Thera-gāthā* and *Apadāna* as described above.

Examination of the Textual Device

The first item in the iddhi vidha, or the kinds of supernormal feat, is textually and commentatorially given as the multiplying of oneself. And the classical example is invariably found in Cūḷa Panthaka, as mentioned above. The device he practised on was the piece of clean or soiled foot-rubbing cloth given to him as an object for concentration by the Master. In the *Apadāna* he says: "Holding that (piece of cloth) in my hands, I remembered the Red-lotus verse", the one-stanza verse he had failed to learn before in four months. The commentary fortunately adds to it the following particulars, in the above-mentioned commentatorial story of the *Dhammapada*:

The Master, very early in the morning ...walking to and fro

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...said to him: 'Cūḷa-panthaka! turning to the east, rubbing this piece of cloth, and repeating 'Rajonaranam Rajoharanam dust or dirt be removed, dust or dirt be removed), be (practise) here in this very place (near about the gate of the monastery) ...

"Cūḷa Panthaka also, gazing at the (rising) sun and rubbing that piece of cloth (and repeating), 'Rajoharaṇam, Rajoharaṇam' sat down". Such additional information about the practice is certainly of prime importance. For the situation must have clarified the significance of the verse he had studied for so long The vividness of realization gave him both extraordinary power and intellectual insight. Thus the device appears to be not only the small piece of cloth, but also the concentration he instinctively applied to the expanding light of the rising sun; the simile is aptly given in the last line of the stanza, so far as the development of the said iddhi is concerned. Supposing the rag of cloth to be spotlessly clean and white, the device would have an aspect of white kasiṇa coupled with light kasiṇa provided by and under the situation. But the relative commentary has suggested no alternative to the theory of the rag getting soiled by his constant rubbing and deliberating over the result.

In spite of our tentative attitude to any textual devices, we shall often be called upon to find alternatives, provided by the situation, to the authoritative ones. Buddhaghosa has included the manifestation of multiplication into the first category, or that of resolve. But obviously one cannot resolve effectively, without making a clear, vivid, and precise conception of what one intends to bring about. So the mere resolve to become a thousand, even before and after a foundation trance, cannot possibly fructify without precisely conceptualizing a thousand forms or shapes of oneself in the mind. Our savant has nothing more to add to a cryptic statement of the *Paṭisambhidā-magga* specially on this item of iddhi. On our examination of the situation relative to this iddhi, we found that expanding solar radiance must have helped Cūḷa Panthaka to multiply himself into a thousand.

On a further examination of the manifestation, we find that the created shapes, although visible to the messenger, were mere

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phantoms. For they instantly disappeared as soon as the prototype was touched by the messenger. The said commentary of the *Dhammapada* narrates further:

"That man (sent by Jīvaka, the royal physician), having seen many monks in the monastery returned." For he was evidently puzzled, because all the five hundred monks headed by the Master were already present in the mansion of Jīvaka excepting Cūḷa Panthaka; so he returned and reported: "Sir, the whole mango-grove (where the monastery stood) is full of monks." For the elder had verily in that very place—

"Thousand-fold own self created, Panthaka sat down in the pleasant mango-grove, till the time for attendance (was announced).

"Then the Master said to that man:

'Go to the Monastery and say the Master sends for one named Cūḷa Panthaka.' When he went there and said so, a thousand monks rose up with 'I am Cūḷa Panthaka, I am Cūḷa Panthaka.' That man, again going back said: (reported) 'All of them, venerable sir, bear the names of Cūḷa Panthaka.' 'Then go there, and hold him by the hand, who says at first, "I am Cūḷa Panthaka" and the rest will vanish.' He did this, and forthwith the thousand monks vanished, of course save, one.

According to the same commentary, the created forms were engaged in different works, such as robe-work, dyeing work, and recitation. So these phantoms were not all alike, and even their works and paraphernalia must have been likewise illusive. Morally speaking, such an illusion-making can be neither laudable for nor edifying to the Order of serious-minded monks. Hence the commentary extols the Master's power of imparting appropriate instruction to Cūḷa Panthaka and not the latter for his surprising feat of iddhi. It records an account of the same evening after the display of the feat in the forenoon, as follows:

> Now in the evening the monks began to talk about the qualities of the Master ... Friends 'Mahā Panthaka (the elder brother), not knowing the disposition of Cūḷa Panthaka,

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could not make him learn a single verse in four months. And 'this one is too dull', (thought the former, and then) he expelled him from the Monastery. The Sammā Sambuddha, on the other hand, due to his own Dhamma sovereignty, gave (to Cūḷa Panthaka), during a single predinner time, the arhatship together with the analytical knowledge; with the analytical knowledge the three Piṭakas came up (to his mind). 'Oh! 'Great is the power of the Buddhas'.

Such is the repercussion of the magical event on the order, as reported in the said *Dhammapada* commentary. There is no mention of the specific iddhi in his praise.

Sequence of Self-Multiplying Device

With a little variation in some details, the account of Cuḷa Panthaka's self-multiplying feat is substantially the same in the Dhammapada-aṭṭhakathā, 'Cūḷa-panthaka-tthera-vatthu', 'Cullaseṭṭhi' Jātaka, and the commentary on the relative portion of the Etad-agga-vagga of the Ekaka Nipāta of the *Anguttara Nikāya*. In the last named account, the commentary gives us some helpful explanation of the mental body.

It is produced by the mind. If it is said that one approached by means of iddhi, by the mental body, the body moved forward by the mind will be given the name of mental body (thereby). But if it be said that a certain mental body appeared, the body produced by the mind received the name of mental body. This (latter) is meant here (in this connection).

The phantoms produced by Cūḷa Panthaka obviously fall within the latter type. They were produced by the mind. As such they must have been mere mental forms in some way externalized. But these forms must have had nothing of matter inside and outside them. They could not have any material solidity nor must they have cast any shadow. The messenger however was in haste and did not care to look at the discrepancy. Neither did he try to identify them. He reported to Jīvaka: 'Sir the collective number of monks in the monastery is more than

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the collective number of monks here. I do not know the venerable one to be fetched.' Superficially, the phantoms looked like the monks assembled in the physician's mansion. Due to short instruction and urgency of suspended dinner, the messenger had to run to the monastery two times more with a similar result.

According to this commentary in the *Aṅguttara Nikāya*, it was Jivaka who, owing to his penetration of the truth, knew logically that the monk was the possessor of iddhi and said: "Well, dear boy! tell the monk who speaks first that the Master sends for you and hold (him by) the corner of the robe." He went to the monastery and did this. At that instant the thousand monks disappeared. That man went (came) holding the monk. The Master at that moment accepted the gruel. The commentary on the said verse of the *Dhammapada* records at the end of the story. "The elder also went (came) with that man. So both the commentaries state that the monk went on foot to the mansion; but the *Thera-gāthā* concerning this monk in the 4th verse of the ten-item Nipāta says: "Then the Master sent me a messenger, an announcer of time (for the dinner); the time being announced (for attendance in the dinner), I approached it by the air". The textual version is skilfully authenticated in the *Visuddhimaggo*, as follows:

> He (the messenger) went and held the corner of the Thera's own robe. At that instant all the created (phantoms) disappeared. The Thera, having dismissed him ... and finished bodily duty, ..., went up (arrived at) earlier (than the messenger) and sat down in the reserved seat.

Buddhaghosa did not mention the route the elder took. He thought it fit to imply that the monk went there through the supernormal power he had already obtained. All these three commentatorial sources agree in the statement that the created forms or phantoms were all different from one another and the works they were doing also differed likewise. The *Aṅguttara-nikāya* commentary mentioned above accordingly further says:

> Therein other monks, creating mental bodies, create three or four (bodies), not many; they create (them) all alike and

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doing one only type of work. Culla-panthaka-tthera, on the other hand, created, in one organization, a thousand monks; he did not make any two similar, neither (any two) doing one type of work; hence he received the name of the 'Aggo' (Foremost) among the creators of mental body.

The need or purpose of creating so many monks by the elder is stated in the above-mentioned *Dhamma pada* commentary thus: "Jivaka, the servant of the prince, even brought the 'water for giving alms' The Master said, 'Well, Jivaka! There is a monk in the monastery;' and covered the begging bowl with his hand. Then the elder Mahā-panthaka (who was the food-arranger) said: 'But sir, there is no monk in the monastery.' The Master said, 'Well Jivaka, there is!, Then Jivaka sent a man (servant) saying, 'In that case, Boy! go and know the presence or absence of monks in the monastery.' This talk in the mansion of the physician was probably overheard through the divine ear of Cūḷa Panthaka in the Mango-grove monastery. So at that moment Cūḷa-panthaka thought :

"My brother (Mahā-panthaka) says that there are no monks in the monastery. I will disclose to him the presence of monks in the monastery." And forthwith he filled the whole mango-grove with monks. This explanation of the incident also does not reasonably fit. For the said particular stanza of the verse in the *Thera-gāthā* is abruptly introduced therein immediately after the declaration of his complete liberation, viz. "I know my previous life ... done is the duty set by the Buddha." The sequence in the context would imply that he was merely indulging in his hobby of multiplying himself till the time-announcement (for dinner). Buddhaghosa also has expressed a similar idea on this implication in the *Visuddhi-maggo* thus: "On the Master's going out of the monastery, 'Thousand fold himself ..... Panthaka sat down'."

In spite of the usual phrase met within the commentary for identifying the prototype of the created phantoms our savant has evidently given us a novel suggestion thereto. Then the Blessed One said to him (the messenger):' Go; whom you see at first, him you are to hold by the corner of the robe, 'etc. Psychologically our savant is correct. For the iddhi reverie is itself a flow of similar mental

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moments organized by the yogin in an active trance, and the phenomena of phantomization would directly issue from the mind of the latter. Thus theoretically the yogin could be detected an instant earlier than the phantoms of his creation, but practically the detection would be too difficult for a casual observer. The gesture or sound of the usual phrase, "Aham Cūḷa Panthaka," however, would not be hard to be detected by an observant person.

At any rate the discussion conducted on this topic so far convinces one of its authenticity. It cannot be a mere figment of tradition and ancient literature. We have here a genuine case of self-multiplying manifestation authenticated by the text and the commentary. It is, however, a pity that the actually specific device had been lost by the time when the old commentaries were compiled. So they could not or would not explain the Master's help or guidance, so significantly given to Cūḷa Panthaka, with regard to self-multiplication. Instead, the old commentators have duly taken it for a device indirectly through insight into arhatship. The monks, assembled in the usual meeting place subsequent to the said event, do not make any mention of the iddhi. It is plain that they did not give much importance to the demonstration of such an iddhi. What was of importance in their eyes was the Master's capacity of inventing a unique device.

Practical Steps

Out of ten kinds of iddhi-vidha, there are three we are here principally concerned with. They are iddhi through resolve, iddhi by transformation, and iddhi of creating mental body. The first item of iddhi through resolve is self-multiplication. And, if the order of tabulating the items be on the scale of simpler to harder ones, this sort of multiplication of oneself must be the simplest of the whole series. But the graduated steps to it are not given and we are at a loss to surmise what those steps might be.

Buddhaghosa has suggested, in the *Visuddhi-magga*, a generalized course for this item of iddhi as well. His suggested steps are the mastery over the eight gradual trances, the initial organization of foundation trance, the preliminary work for the

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number of self-multiplications, the re-organization of the foundation trance, and finally the resolving of the number of forms to be assumed. It is not clear what he means by the preliminary work in this connection. From a remark he makes on the topic of support it appears that the preliminary work must be something like imagining one's shape or form as desired. He writes as follows:

"Therein the mind in the foundation trance has the sign for its support; the minds in the preliminary (process) have the supports of a hundred or a thousand (of one's own shapes or forms): these (supports, that is to say, forms) are (to be imagined) by means of shape and appearance, and not by means of concept. The mind in the resolving (step) has likewise the support of a hundred or a thousand. That (mind) arises, as previously told, like the appanā (absorbing) mind, immediately after the gotra-bhū (critical moment of the mind in meditation), only one moment of the fourth form trance."

It is clear from the above quotation that the preliminary process is the most important in this iddhi item. For this very support of the process in the preparatory work is made the support of the final or resolving step, when the manifestation of the said iddhi occurs. It is tantamount to a practice of vivid imagination fixed, externalized, or manifested by means of resolve in a state of form trance. The imagination of one's own shape, form, or appearance might be profitably derived from the practice of kasiṇa. Thus one's own shape and appearance may be made a support of such an imagination."

Like the learning of a kasiṇa sign, one may gaze at the appearance of oneself and learn it well. When one is able to remember it vividly, one may imagine it in different places and in varied positions. Thus a number of similar shapes and appearances can be visualized in a sort of pattern. Such a practice would be tantamount to the preliminary process mentioned in the *Visuddhi-maggo* by our savant.

The vivid perception of the original shape together with the imagined ones in a pattern would form the learned sign. The counterpart sign arising upon and out of this learned sign would be the critical moment at the threshold of iddhi manifestation. It is plain that the counterpart sign is independent of the learned

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sign, whereas the latter is obviously dependent on the original sign or support. The former appears to be unique, only because it does not ordinarily form part of our everyday experience. Nevertheless some of our visual recalls touching certain persons, places and events may be so vivid, clear, and bright that they may partake of this counterpart sign howsoever momentary.

The recall of objects once perceived by us is often faulty and obscure, possibly due to their imperfect impression at the time of their reception. This is as much as to say that the learning of the sign of these objects was not perfect at the time. Consequently we cannot recall them better than the first or original impression of them. The visual impression of an object is only its visible aspect, and not the concept of the object itself. Hence Buddhaghosa has defined the preliminary minds as having the support of a hundred or a thousand (forms to be assumed), and those by means of appearance, not through concept.

What we are to notice here is his emphasis on 'vaṇṇa' shape or appearance, and on the exclusion of the term 'paṇṇatti' concept or idea. This is the reason why we have selected the word 'imagination' for preparatory practice in this connection. For the mere resolving in words or concepts cannot produce any item of the iddhi-vidha category. The imagination of one's own appearance may not be very difficult. When it is once accomplished, the attempt at multiplying such an appearance may be made in the manner as described above. Confidence in one's own capacity of doing so will facilitate the preliminary practice stipulated by our savant.

The foundation trance will have to be organized and stabilized before undertaking the preliminary practice, for the simple reason that the mind becomes supple and workable during and after such an organization. Moreover, it appears that the phenomenon of iddhi occurs in the form plane and the latter is possible only in a form trance. Hence Buddhaghosa says, as mentioned above, that the resolving mind arises, like the appanā or absorbing mind, immediately after the critical mental moment, and is only one moment of the fourth form trance. In the sixth part of the *Aṭṭhasālini* also, it is said that the iddhi-itta, or the iddhi mind, is the last moment of the four or five javana moments after the āvajjana or adverting.

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While we imagine, in the preliminary step, the share and appearance of ourselves, we are naturally aware of its imaginative content. But as soon as we arrive at the resolving and resolve the content howsoever imaginative, the result will be, according to our savant, the manifestation of iddhi, the externalized phenomenon, and not merely an internal concept of imagination. This is worth our serious thought. The classical instance of the elder Cūḷa-Panthaka multiplying himself into a thousand monks has been already dealt with so far. In the Apadāna ascribed to the elder Sāriputta, he declares:

"Well skilled in samādhi, well versed in iddhi. If I wish today, I can create a thousand." Such a statement may be taken to mean that the feat was not a mere myth.

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IV

Comparison and Derivation of Iddhi Manifestation

Mind and Meditation

THE MIND is easily differentiated from the material body. The former may be generally regarded as something conscious within the body, whereas the latter is taken to be totally unconscious. So the presence or the absence of consciousness distinguishes the former from the latter, and vice versa. But, what is consciousness itself? It is termed as viññāṇa, practically identified with the mind, which may be morally good, bad, or neutral. The neutral mind may be either resultant, or inoperative; in neither case will it bear fruit whatsoever. The mind is further assigned to four planes of existence and spheres of thought. It may dwell in the plane or sphere of desire, virtually the material world, or it may inhabit the form plane, or it may be absorbed in the formless plane.

In meditation also, one may touch one of these three spheres of thought, so to say. The fourth sphere of thought is substantially different from the rest; but it has no separate plane of existence excepting the pure abode attained by the anāgāmins or non-returners. This sphere is free from egocentric conceptions and regarded as supramundane owing to its Nibbāna

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orientation. Such a classification of spheres is certainly confusing for practical purposes at present. For none of us would like to claim this fourth sphere, for instance. So we may leave this sphere for the present and consider the first three spheres only.

The plane, or the sphere, of desire is our own material world. It is here that we find our body so gross, hard, and heavy. Were it left to remain so undisturbed, none could have ever produced the phenomenon of iddhi. But meditation changes this sort of material conception very quickly. The range of the states of meditation is very wide and the qualitative content of meditation is also varied. Nevertheless even the first stage of meditation in which vitakka and vicāra, or mental speech and concept, are gradually subsiding, will convince the meditator of the fact that his or her body is slowly but steadily growing subtle, soft, and light. This is so, because the meditation is approaching the sphere or plane of form. The rūpa-kāya or material body is perceptibly changing into nāma-kāya or immaterial body.

We have fully dealt with this facet of meditation in the First Phase of this Research. It is enough to remember here that the form plane is full of joy and pleasure born of such a state of meditation. Now, the purpose of meditation in any school of yogic doctrine cannot be mere enjoyment of meditative pleasure. Such an attitude of mind is discountenanced in almost all Oriental systems of yoga. The purpose is given to generate and develop the inner faculty of penetration into truth and knowledge; it also implies the psychic power to be gained thereby.

Hence we should not be surprised to find such frequent reference to iddhi in the regular preachings of the Master. It is probably because iddhi cannot be divorced from some sort of meditative achievement and the Master had to provide guidance for it too. Consequently, we find a rich literature concerning iddhi in the Buddhistic text and commentary, specially in those in the Pāli scriptural language. But the cryptic way of describing the intermediate steps to organizing iddhis is very discouraging to any prospective practiser of this important fact of Buddhistic yoga. Nevertheless, we meet with some guiding principles scattered in some principal suttas, which judiciously applied, may provide us with the missing steps, at least

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tentatively. But their real test will be the verification of the organization with the relative item of iddhi.

Now to return to our topic, when mental speech and concept gradually subside in meditation, the mind gets so absorbed in the body as to lose its separate existence or rather the concept of its identity as separate from the body. In other words, the mind, body, and meditation begin to flow in a smooth current of meditative moments. We are then decidedly approaching the form plane. According to Buddhistic psychology, these moments are perceptibly marked in the javana cycle. As a rule, the javana runs in a cycle for seven mental moments but in a trance it terminates at the fourth or fifth moment and lapses or falls into the Bhavanga or the passive mental flow. Buddhaghosa terms each of these moments as parikamma, upacāra, anuloma, gotra-bhū, and appanā, or preliminary, approaching, conforming, critical, and absorbing, respectively.

The same kind of successive moments is given, by Buddhaghosa, with respect to iddhi psychology as well. In this case the last moment is termed the adhiṭṭhāna-citta, or resolving mind, instead of the appanā-citta. This shows that the iddhi through resolve occurs in the last moment of effective javana. Probably it is the quick movement of successive javana cycles containing an iddhi-citta or supernormal mental moment in each cycle that makes the latter appear continuous.

Thus the psychology of trance and that of iddhi appear to be practically identical or at least similar. If we take a trance to be practical, there is no reason why an iddhi should not be likewise practical. The preliminary step is decidedly practical and at least understandable; the intermediate two steps are rather actively automatic; that last one is the moment of iddhi manifestation itself. The least-understood is obviously the penultimate monent called gotra-bhū or the critical moment when the organizer passes from the imaginative state to the realization of iddhi manifestation. This last moment may be likened to the critical moment when we are passing from the waking state to the dreaming one and vice versa.

Accordingly, the state of meditation, in which the mind, body and meditation gradually amalgamate, may assume a critical

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moment when the resolve of the organizer to produce the pre-imagined item of iddhi is in the offing. The working of such a resolve is little known at present, but it is worth attempting. The first nine items of iddhi belong to the resolve category and are presumably effected through resolve.

Meditation of Iddhi

We have already seen how meditation assumes a critical moment, when mind and body amalgamate with it. The critical moment, technically called Gotra-bhū, is practically the limit of our meditation endeavour. For the moment next to it turns out to be one of the states of appanā or trance, or one of the items of iddhi or iddhi-vidha, or one of the supernormal knowledges or one of the stages of supramundane insight. This is plainly the turning point from an ordinary state to the extraordinary one, or from what is usual, or simply from the expected to the unexpected, unheard of, and previously unexperienced. The turning moment from meditation to iddhi is thus the limit of our effort, beyond which the unexpected phenomenon occurs.

During our meditation we had expected something to happen, partly imagined, partly conceived, and partly desired. But, when it should happen, it would appear suddenly as something unexpected, unusual, unheard of, and unexperienced before. From an accustomed state, one suddenly enters a state beyond one's expectation. The phenomenon of iddhi is thus a sort of dynamic trance subjectively experienced; objectively viewed, the vision of iddhi must have been unique to the organizer himself, as the form trance overwhelms him with its unique experience; seen by others, the supernormal vision should have gladdened the hearts of those who witnessed it.

As a dynamic trance the manifestation of iddhi should not fail to give the organizer at least as much joy and pleasure as the form trance itself. Were it not so, the organization of iddhi would have given little incentive for it to the organizer in preference to the form trance. For, like dreamland, the land of iddhi manifestation should present a pleasant panorama of a form category. For example, supposing we could bring about, by mental force, a sort of dream before our eyes, and mix ourselves with it, this dreaming state would be in a way like an

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iddhi. However dreamy and empty, the imaginary state thus produced will not fail to give us joy and pleasure.

The iddhi we are concerned with is not black magic; it never descends to the level of an evil mind; for the evil mind cannot, according to the *Abhidhamma*, produce anything of iddhi born of meditation. Hence we are reminded of the foundation trance at every step of iddhi organization. During the entire ministry of the Master, we do not find a single instance of complaint brought by the laity against the organizer of iddhi. The arch-organizer of iddhis, the elder Mahā-moggallāna, could not, or would not, use the supernormal weapon against the marauders on his own life. The reason must have been Buddhist morality and something more than that. There is therefore no danger from the organizers of Buddhistic iddhi to anyone whatsoever.

Nevertheless we might wonder why a meditator should or would divert his effort, from a smooth course of form trance, to the organization of iddhi, that is so difficult to achieve. The difficulty of organizing it, as put forth by our savant in his work, is purposively shown and described therein. Were it really so, we would meet with several fallacies in his own stipulated course of devices for iddhi. His pet remark of mastery over eight gradual trances form and formless will always present a fallacy too patent to be overlooked even at first sight.

The above fallacy would make the iddhi organization the central core of Buddhism, if the gradual trances are made subservient to iddhi. One who is adept at these trances cannot be so expected to take the trouble of organizing it as our savant wants us to believe. He could not supply a single instance in his work, when an adept at these regular trances was ever found to practise the iddhi as he has stipulated therein. We have already discussed this above in connection with the resentment of a Licchavi youth named Sunakkhatta. The tradition of serious Buddhism represented by Buddhaghosa is obviously and purposively secretive on the subject. For none of the suttas give the iddhis much priority over or more importance than these basic trances.

In these circumstances we shall have to prove that iddhi is closely related to the progress of trances and that it is not an offshoot loosely attached to the latter. Unless and until we find

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such proof, the organization of iddhi, however attractive, will fail to make us enthusiastic enough to acknowledge this ancient heritage. Fortunately we have ample evidence in the original suttas ascribed to several principal disciples and even to the Master himself. The next section will be devoted to a few such suttas that should convince us of the desirability of iddhi organization.

Discovery of Iddhi

We find a collection of some three dozen important suttas in the *Iddhi-pāda Samyutta*, the 51st one of the *Samyutta nikāya*. The five suttas, the 19th and the 27th to 30th, of this samyutta, give us a short definition of iddhi, its basis, the contemplation of the basis, and the way leading to the same. The definition was given by the Master himself. It is short, pithy, and significant, but it is not explanatory enough to be of practical use to its organization. The denotation of iddhi consists of the usual items as found in the relative suttas of all the five nikāyas.

There are four terms, iddhi, iddhi-pāda, bhāvanā or contemplation of the latter, and the way leading to the bhāvanā of iddha-pāda. Iddhi is defined by denotation and not by connotation. So the passage dealing with it is similar to that of iddhi-vidha, as found in many suttas. "It is to become many from one, one from many,.....and to subdue even the Brahmaloka by the body." Nevertheless it gives us a definite answer to our likely questions ranging from blind acceptance to complete denial. It is neither a matter of blind faith, nor a mere myth. The profuse illustration of each item of iddhi scattered throughout the text indicates that the definition through its denotation was the only means of authenticating it.

The difficulty we meet with is in the definition of iddhi-pāda. It is simply "the way or path for the attainment of iddhi". This device is also found in many more suttas and integrated in the core of practices for Bodhi or Enlightenment. It contains four factors, viz., chanda or desire, viriya or vigour, citta or mind, and vimamsā or concatenation. Each one of these four factors is made to precede and thereby produce a state of samādhi or absorption. The samādhi is augmented by the usual method of

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fourfold vigour. The main emphasis is evidently given to a vigorous type of samādhi or absorption. What is not clear herein is the four factors, each of which is made to lead to the said samādhi.

The definition of the third term is nothing more than the contemplation of the iddhi-pāda itself by developing it. The fourth term is defined by the regular eightfold path. The scheme of such division and definition shows that the organization of iddhi is not an isolated feature in the master's system of meditation. It will appear to be as natural as the gradual form trances in the system.

The three suttas, the 5th, 11th, and 21st, of this samyutta under discussion, tell us that the Bodhisatta had discovered the iddhi-pāda, its contemplation, and the way to attain them. These devices, the suttas say, had suddenly dawned upon him. Moreover, these iddhi-pādas, so contemplated and so developed, make the monk experience the iddhi-vidha in many ways: "Being one, he becomes many; being many, he becomes one;... even so much that he subdues the Bramaloka." Such a sequence and a definite statement of iddhi and iddhi-pāda establish a natural link between them. The practice of iddhi-pāda will therefore naturally bring about the manifestation of iddhi.

In addition, the first four suttas of this samyutta say that these four iddhi-pādas, contemplated and developed, contributed to "total non-attachment, non-attraction, cessation, tranquillity, knowledge, enlightenment, and Nibbāna". It must also be true of iddhi or iddhi-vidha, for the latter is the production or effect of the former or the iddhi-pādas. This is further clarified in the four suttas of this very Samyutta, the 5th, 6th, 16th and 17th:

> Whoever, O monks in the past, Samaṇas or Brāhmaṇas, produced the area of iddhi, all of them did so by contemplating and developing the four iddhi-pādas. Whoever, O monks! in the future.....will produce the area of iddhi, all of them will do so by contemplating the four iddhi-pādas. Whoever, O monks! at present, Samaṇas or Brāhmaṇas, produce the area of iddhi, all of them do so by contemplating and developing the four iddhi-pādas.

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The nature of these four iddhi-pādas is however not clear. It appears that these bases of iddhi are practically the intensive type of meditation, not different from the form trance in substance. The intensity of meditation is obtained by intense desire, or resolute vigour, or strong concentration, or deep and absorbing deliberation, as the case may be. Each of them is a state of samādhi, watched over and augmented by the usual method of four 'sammappadhānas' or right vigour. In other words, we may define the iddhi-pāda as the form trance invigorated and oriented with one of the four factors leading to samādhi. The main difference, between form trance and samādhi brought about by the iddhi-pāda, lies in the orientation. The basic trance is internal from start to finish and oriented with the spirit of transcending everything, whereas samādhi of iddhi-pāda is partly external and oriented with some purpose.

Hence the discovery of the iddhi-pāda by the Bodhisatta before his enlightenment might have been his discerning the way of channelling the form trance into iddhi-vidha. He must have heard the accounts of supernormal manifestations during his household life in Kapilavastu. And naturally he might have wished and felt a keen desire for these powers. So the first of these four pādas is the chanda-samādhi or the desire-oriented trance. The initial desire appears to be instrumental in keeping the interest for iddhi intact even amidst the tranquillizing effects of trance. Such a desire is obviously detrimental to the attainment of Nibbāna and the iddhi therefore was not and is not praised by men with a serious mind, then and even now.

For a moment, let us suppose that we see a flight of yogins high up in the air. The sight would not be conducive to our right conscience. For we do not or would not like to see that our sages endowed with supernormal powers should display them so frivolously. But the yogins are bound by their own rules of conduct, and by none of our own. They may or may not display their supernormal power; it depends on their will. Hence the remark, attached to the word 'iddhi' and 'iddhi-pāda' at page 120 of the Pāli Text Society's Pāli-English Dictionary (1966), as quoted below, is presumably of a sweeping character and ignores a lot of iddhi literature past and present:

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> There is no valid evidence that any one of the ten iddhis in the above list actually took place. A few instances are given but all are in texts more than a century later than the recorded wonder. And now for nearly two thousand years we have no further instances. (p. 120)

It is however, clear from the descriptions we have given above that the iddhi is not an isolated part of the meditative system, but that it is as much integrated in the system as the other parts of the whole. It is our notion about iddhi that makes it something apart from meditation and finds that 'there is no valid evidence'. We have done our best to correct such a notion and shown that the notion is untenable on various grounds. The best evidence for iddhi will lack our acceptance, unless and until we are able to produce it ourselves. In those early times also, there were many people who did not believe that such iddhis were possible. The socalled Twin Miracle was reportedly performed by the Master on a few occasions, not only to remove the people's disbelief, but also for the purpose of mass conversion. Individual cases of iddhi display were rare in those times also. But they were there and we have authentic records of them in original suttas and their commentaries.

Other Bases of Iddhi

Generally the basis of iddhi is given as the iddhi-pāda. The elder Mahā-Moggallāna is said to be the arch wonder-maker among the disciples of the Master. According to the Moggallāna sutta, the 14th one of the above Samyutta, the elder shook the palatial building of the monastery built by Lady Visākhā in Sāvatthi, with the toe of his foot. The feat was performed by him, in deference to the Master's express order to terrify the the monks who were dwelling in that building forgetful of their duties. The building quaked violently and the monks were terribly astonished at it. The Master approached them and asked why they were so terrified and astonished.

The cause of terror and astonishment was explained by them. Then the Master told them how it had happened. And further he explained to them that Moggallāna had become such a great miracle-worker by means of contemplating and developing the

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four iddhi-pāda. The same explanation of Moggallāna's superior supernormal power is given by the Master in the 31st discourse of the same Samyutta. But the culmination of this practice is found in the Buddha-sutta, the 8th one and the Tathāgata-sutta, the 32nd one. In these two suttas the Master says to the monks:

> Owing to the contemplation and development of these four iddhi-pādas verily, O monks! the Tathāgata (the Buddha) is called the Arahan Sammā-sambuddha...Owing to the contemplation and development of these four iddhi-pādas verily, O monks! the Tathāgata is so great a possessor of iddhis. Owing to the contemplation and development of these four iddhi-pādas again, O monks, the Tathāgata experienced the iddhi-vidha in many ways. Being one, he becomes many... upto the Brahma-loka he prevails by means of the body.

But there are seemingly other methods also of achieving supernormal powers. For in the Iddhi-vidha sutta, the 12th one, of the 52nd Samyutta, we find the elder Anuruddha declaring before his colleagues thus:

> Owing to the contemplation and development of these four Satipaṭṭhānas (or observations on the body, the mind, and the dhammas, with memory or awareness) again, O friends (monks)! I experience the iddhi-vidha in many ways. Being one, I become many ... so far as the Brahma-loka I subdue ...by means of the body.

In fact, this elder seems, in these twenty-four suttas of this *Anuruddha Samyutta,* to be an adept of the Satipaṭṭhāna practice. He declares to his colleagues that he accomplished everything he had to do in the system by means of these four observations. This is indeed a wonderful disclosure.

But the practice of four observations includes several important devices, and none of these twenty-four suttas specifies any single device he (Anuruddha) particularly practised. We find several suttas in the *Majjhima-nikāya,* in connection with the practice and achievement of the elder Anuruddha. Two of these

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discourses, the 31st and the 28th of the first and third parts, respectively, throw considerable light on his practice and achievement. Both of these discourses indicate that his achievement was the result of organizing and developing the meditative light and visualizing the form. And his achievement consisted of mastery over the nine gradual trances and of attainment of arhatship. There is neither any mention of four observations, nor of iddhi-vidha.

The sequence of four gradual form trances and iddhi-vidha generally found in regular precept shows that the iddhi-vidha is preceded by the form trance. Since the mystic light and form are inseparable in iddhi-vidha, we may logically conclude that the form trance must be the natural basis for iddhi manifestation. Moreover, the form trance invariably occurs in the form plane and hence the iddhi-vidha must also occur in such a plane. The sight of iddhi is seemingly made up of phenomenal forms and the latter cannot be material. As an example, the phenomena of the Master's Twin Miracle, although visible to spectators, were presumably of the form category and not made up of matter. But there are of course exceptions. At least the mental moment in the javana cycle is always of the form trance, is always morally good and can never be evil, the meditative iddhi is incapable of being used for evil or harmful purposes.

In the dvāra-kathā, or the door elucidation, of the *Aṭṭhasālini*, we find a very interesting discussion on the question of whether an evil bodily (physical) action can be effected (purely) through the mind-door. The question of such a possibility, raised by some controversialists, is refuted. They are forced to acknowledge that

> the contemplative iddhi is either morally good or neutral (accompanied) with the feeling without-pain without-pleasure only, and without-vitakka and without-vicāra only, and rūpāvacara (moving or manifest in the form) only.

On the other hand, "the will to kill is morally evil (accompanied) with the painful feeling, and with-vitakka and with-vicāra, and kāmāvacara (moving in the material plane) only". Then the conclusion is patent that the will to evil action cannot

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arise in the iddhi mental moment. Consequently black magic is unthinkable and even impossible in Buddhistic organization of iddhis. We have also instances of iddhi disintegrating forthwith in and from its possessor, as soon as an evil thought enteres his mind. It is not clear how such a rapid reverse in iddhi takes place, but the relative instances are definitely to be found in the literature concerned.

From what has been given above, one might have plainly seen that the iddhi is a natural growth out of some sort of maturity achieved through or in meditation. The device of observation or trance discussed above is, in substance, the practice, of deep concentration and awakening in a higher plane. Even the iddhi-pāda, the basis of iddhi, will appear, on analysis, to be nothing more than a dynamic samādhi, often cooling down with the passage of time. The long disuse of iddhi-vidha must have cooled down the zeal and enthusiasm of its possessors, sooner or later, even during the Master's own ministry. Nonetheless, this particular facet of the Master's meditative system is worth our best and noblest endeavour to organize and develop. It cannot be a mere myth and figment. It must be something real and practical and not entirely beyond our capacity and reach. For fear lest one's mental vigour should slacken, we have not yet treated of the items of iddhi-vidha other than the few taken so far the clue for the few will be ultimately found to be the same also for other items. And success in the easiest may pull us through the lesseasy ones.

Descriptions of Supernormal Powers

Now we are going to deal with other items of supernormal powers said to be accomplished through resolve. These extraordinary powers are generally included in iddhi-vidha, a technical term meaning a variety of iddhis or iddhi-items. There are many varieties of iddhi mentioned in the suttas, which seem to have been collected in the Iddhi-kathā, or the story or description of iddhi, of the Paṭisambhidā-maggo, the 12th book of the *Khuddaka-nikāya*. The Iddhi-kathā quotes the usual passage of iddhi-vidha found in many suttas and tries to explain it in an expository manner but rather briefly. Buddhaghosa has evidently taken it therefrom for the basis of the Iddhi-vidha exposition

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in the 12th chapter of the *Visuddhi-maggo*. He has however, enlarged it with several additions, which are very useful for our comprehension. With some exceptions touching his suggestions for practice, these additions are apparently also taken from the text and the commentary.

In the Iddhi-kathā, we do not find the exacting stipulation regarding the mastery over the kasiṇas and trances put up by Buddhaghosa, as the preliminary condition to any progress in iddhi organization. Possibly he has supplied it with passages, given in some suttas, plausibly in other contexts. The absence of such a stipulation from this kathā should not be lost sight of. Such an absence is a general feature in the relative suttas of the text as well. The emphasis on this point was felt necessary at this stage of our research, for the progress of the subject on the practical lines.

The Kathā gives us ten kinds of Iddhi, for the successful organization of which it gives four bhūmis or grounds and four pādas or bases. These grounds practically correspond with the four form trances named herein after the types of feeling obtaining in the successive stages of the form trance. The four pādas are the same as the four iddhi-pādas already dealt with above. In addition to these two grounds and bases, there are eight pādas or steps for consideration. These eight steps are arrived at by separating the samādhi from the four principal terms of the iddhi-pāda. The purpose of such a separation seems to be pointing out the importance of both the elements of each iddhi-pāda. These elements are in each successive pair with samādhi, viz., chanda or desire and samādhi, viriya or vigour and samādhi, citta or mind and samādhi, and vimānsā or concatenation and samādhi.

Apparently the element of samādhi must be similar in the four pairs. The other elements in them are different from samādhi and also from each other. The purpose of differentiating the four elements from samādhi is seemingly to show that the former elements alone are not effective without joining each of them with the latter (samādhi). Buddhaghosa also understands it in the same way. He briefly comments on it thus:

For herein the chanda (desire) is the wish to produce iddhi

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and, when it is joined together with samādhi, then only it is effective for the attainment of iddhi. Likewise the viriya and others are (to be understood). Thence these eight steps are told and should be understood.

Further on the Kathā takes up the Āneñja, the unwavering state of mind, and determines its significance in sixteen ways called sixteen roots. This term is found in the suttas dealing with supernormal powers and knowledges and is tantamount to the unwavering state of mind in the fourth form trance. It is therefore the explanation of the samādhi, called the Āneñja. In short, such a state of mind does not waver and is free from the five defilements known as nīvaraṇas, and ultimately arrives at the depth of the fourth form trance, and tends towards formless absorption.

In the 6th sutta of the third part of the *Majjhima-nikāya* the Master extensively deals with a way helpful and favourable to Āneñja. From its sequence, this state of mind appears to lie between the form trance and the state of nothingness. But the commentary goes step by step and places it at first in the fourth form trance, then in the first formless, and lastly in the second formless absorption. At any rate such a state of mind would become exceptionally steady, free from the least wavering or oscillation. Thus it is plain that such a steady mind becomes fit for the kind of resolve necessary to effect the desired iddhi.

According to the said Kathā, the above four preliminaries, viz., ground, basis, step, and root, are enough for a successful organization of iddhis. These preliminaries come practically to mean four form trances oriented with the principal elements of the iddhi-pādas, viz., desire, vigour, mind, and concatenation. And, as soon as the mind attains steadiness, the resolve may bring about the desired item of iddhi. Now, as mentioned above, there are ten types of iddhi, out of which the first three types seem to be what we might regard at present as operative iddhi. Buddhaghosa is also of the same opinion: "There are ten iddhis .....in these ten iddhis, only 'iddhi through resolve' has come in this term of iddhi-vidha. But in this meaning 'iddhi through transformation' and, iddhi through mind-made body' are also

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desired (included), or implied." Obviously he is referring to the term as given in the usual passage of the suttas.

But we find two intermediate steps between the fourth form trance and the iddhi vidha or iddhi through resolve, in the second discourse of the *Dīgha-nikāya*. They are briefly as follows:

> In such a collected purified mind.....he (the monk) directs and inclines the mind for (the realization of) ñāṇa-dassana or vivid knowledge. He thus knows —this body of mine is (made up) of four elements, born of mother and father.....; but this consciousness of mine is attached herein and bound herein.

The simile, given hereafter to exemplify the viññaṇa or consciousness so connected, is obviously likened to the thread of any one of different colours passed through a clear crystalline gem. Then follows the next step of creating the mind-made body out of this body mentioned above.

It is strange that both the *Paṭisambhida-maggo* and *Visuddhi-maggo* treat of this mind-made body only after the treatment of 'iddhi through resolve' and 'iddhi through transformation.' The shifting of this step to the third one is inexplicable except that the later authorities do not want us to organize this mind-made body before accomplishing the more difficult ones of the two categories. Our dream shows that the mind-made body should be the easier of the two categories of iddhi.

Iddhi through Resolve

The first type of iddhi is seemingly general. Many items of iddhi are included in this category. Since these are brought about by the power of resolve, we find many things said to have been done simply by resolve. As such, imagination might have had full play to invent many more things in it than what was or could or can be produced in practice. We cannot sort out from the huge number of materials available in the relative literature what is genuine from what is not, or what is imaginary from what is factual. Neither can we discredit the whole because a certain part is defective and suspicious. Again we may bring in the

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example of dream for its illustration. Many thing have been reported of a dream. And these are not discarded, even though their authenticity is always doubtful. They are mere dreams and therefore allowed to stand as they are.

Similarly, the mind, once freed from the encompassing enclosure of the body, can be conceived to surpass the dreaming mind in its capacity to invent things, beyond our comprehension. This is mere common sense and a commonplace example. If we think over the possibility of a mind well and long cultured in the art of iddhi, we may naturally expect more things from it than from a dreaming mind suffering a world of troubles to suppress it. Again let us suppose the cultured mind to be totally liberated from the identity with the body and its paraphernalia, we can then little imagine its capacity in extent and variety.

Keeping these considerations in mind, the iddhis accomplished through resolve should be studied and appreciated. They will bear little fruit, if we conceive a bias against them in the very beginning. If we keep our mind open and try to grasp what they are about, our imagination may greatly help us in visualizing them. Such a procedure of studying them will prepare the ground for their intensive study and further research. If we give any credit to the theory or doctrine of formerly accumulated merits and practised background now totally forgotten, a certain liking for and a bursting ray of understanding in any one of them may arouse the dormant power to useful activities we can hardly evaluate beforehand.

The above-mentioned Iddhi-kathā quotes the usual passage regarding the iddhi-vidha and explains it item by item in its own way. Buddhaghosa further expounds its simple treatment through his own method. We might likewise enlarge each and every item of these supernormal powers with illustrations, instances, and critical comments from textual and commentatorial materials. But at this stage we propose to deal with them only so much as is necessary to understand them. Obviously the practical steps to such advanced stages of iddhi could not be suggested more than our savant did in his work the *Visuddhi-maggo*. Much less than this, another savant, Upatissa, has also given some suggestions in his work, the *Vimutti-maggo*. It is,

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however, plain that he has also drawn heavily from the *Paṭi-sambhidā-maggo*. As mentioned above, the absence of the original work and the process of versions have rendered it of much less utility than the *Visuddhi-maggo*.

The usual passage of the Iddhi-vidha reads as follows:

> Herein the monk experiences the iddhi-vidha in many ways: Being one, he becomes many; being many, he becomes one; (he is) appearing and vanishing: across the wall, across the enclosure, and through the mountain, he goes unhampered as if in the sky. In the earth also he makes immersion and emersion as if in and from the water. In the water also he goes without sinking as if on the ground. In the sky also he moves cross-legged as if a bird on the wings. Even the moon and the sun (which are) so powerful and so great, he holds and presses them with the hands. Upto the Brahma-loka also he subdues (it) by means of the body.

Such is the general statement that describes the wonderful powers attainable through the organization of resolve, called iddhi-vidha.

However hard we might find it to accept the possibility of such powers as stated above, the discredit to them levelled by us would be logically applied to our own weak resolve. Our resolve should be elated at finding its own representative in that of these iddhi-possessors much more, instead of discrediting it outright. Although these items of iddhi are varied, the principle underlying them may appear to be the unique potentiality of mind-made body mentioned above. For the immaterial body, when made dynamic by appropriate practices, can be conceived to perform all these items of iddhi excepting the first and the last ones. The first, because of its multiplying difficulty, and the last, owing to it mystic character, cannot be easily explained away by the mind-made body alone.

The wording of the symbolic passage indicates a subjective approach and does not show any tendency to exhibit it to the public view, or to an objective verification. We should always keep in mind that the principles of meditation and insight are primarily concerned with subjective attainment.

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None of the yogins will ever ask anyone to check their breathings and heart-beats, while or when they are absorbed in samādhi. Similarly they will never submit themselves to be checked whether or not they have gone through the material impediments, as stated above. If they feel that they have done so, it is enough for them and their satisfaction. As a matter of fact, such an approach to iddhi appears to be customary in yogic literature as well as among the yogins. For what is internalized must gradually in course of time be externalized. It is only the externalization of iddhi that may possibly conform to our conception of objective verification.

Brief Explanation and Exposition

Without going into literal details, the explanation of the formula-like passage, given above in the Iddhi-kathā, may be briefly stated as follows:

> Here in this order of the Master, the monk practises it; the monk may mean a good-natured person, or an ordained monk who is under instruction, or an arhat fully established in liberation. He experiences many kinds of iddhi. Naturally one, he organizes as a hundred, or a thousand or a hundred thousand of his own shapes; he resolves it and he then becomes as any as resolved. The classical instance is that of the elder Cūḷa-Panthaka. From being many he organises one he resolves it; and he then becomes one, as the elder Cūḷa-Panthaka.

We have already discussed this first item of iddhi-vidha in some detail. When a monk has successfully performed the feat of becoming many, it must be quite easy to become one; for then he has only to revert to his original self. The classical instance of Cūḷa-Panthaka can be supplemented with the elder Dabba Malla-putta to a much lesser extent. We cannot forget that the Master himself had created his phantom or phantoms on several occasions. It is to be noted that this feat is strictly limited to the multiplying of the shape of the organizer himself. We do not meet with any instance when an organizer multiplied other persons. In the next category of iddhi, the organizer can

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of course create imaginary phantoms of many varieties through transformation.

Now to continue the subject, the Iddhi-Kathā explains:

> 'Appearing' means the uncovering, disclosing and making something open. And 'vanishing' means the covering, closing, and making something hidden. 'Going unhampered through or across the walls and mountain' is effected by one who can organize the kasiṇa of the sky and get absorbed into it. He first organizes the wall, enclosure, or mountain (he has to pass through) and then resolves that it be the sky (open space); it becomes the sky; he goes through or across it unhampered.

This is obviously the feat of passing through a solid block of matter as if the block were open space.

Since the mind-made body is immaterial, no material block could hamper or obstruct its free passage through the block. But the immaterial body may hesitate to pass through the block, simply because the latter may not look spatial as yet. So one is told to remove the obstruction by visualizing it as spatial form with regard to the body concerned. Supposing we are going to pass through a large sheet of metal set up before us, not bodily, but mentally as a practice, what would we have done to cross the hurdle? The iddhi-kathā says that a better procedure to do so is to make the wall or mountain empty of matter and conceive it as mere space. Then the mind-made body would quickly pass through it.

The said Kathā contiues:

> In the earth also, he makes immersion and emersion as if in (and from) the water. This expression means that he can organize the water kasiṇa well. So he organizes the earth and resolves that it be the water; it becomes water, then dives into the earth and comes out of it.

In this case also the mind-made body can freely move up and down the earth, but the conception of the earth will have to be overcome before performing such a feat. Accordingly, he changes the conception of the earth into that of water by the device of

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the water kasiṇa. Such a feat is recorded to have been performed by the elder Sāgata before an assembly of village heads at the site of the Vulture Peak in Rājagaha.

The diving feat of Sāgata is found in the first vatthu or story of the 5th Khandhaka or chapter in the first book of the *Vinaya Piṭaka*. The occasion was a big gathering of the headmen of the eighty thousand villages under Seniya Bimbisāra, King of Magadha. The elder was then attending on the Master at the Vulture Peak. It is said that the head men were sent, after the king had imparted to them administrative instruction in order to receive the spiritual ones from the Master. They came over on the Mount, approached the attending elder, and intimated to him their mission. Then the elder thought it fit to impress them before their meeting with the Master, so it appears; for the elder was not, later on, reprimanded but encouraged to show more feats before the assembly by the Master. The feat consisted of diving down into the seat the elder occupied and then appearing or coming out of the ground before the Master. After intimating to the Master their mission and getting his consent to address them, the elder dived down again before the Master and came out of the seat before them.

The feat was so accomplished as to be clearly seen by the whole assemblage. Presumably it was a case of fully externalizing the mind-made body that was instantly followed by the material body of the organizer. Later on the Master, seeing their eyes turned towards the elder, encouraged him to show more of the superhuman dhamma and the iddhi miracle before the spectators. Thereupon the attendant monk performed the feat as follows: "Having lifted up in the sky, he walks to and fro in the intervening sky, stands up, sits down, lies down (as if upon a bed), emits smoke (from his body), blazes, and also vanishes (out of sight)." It is possibly something not far beyond actuality. The feat can be easily derived from what follows:

> In the sky also he moves cross-legged as if a bird on the wing; the organizer of such an iddhi to be well-versed in the earth kasiṇa. He organizes the open space, resolves that

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it be the earth, so it becomes; then he moves in the intervening space, to and fro, stands up, sits down, and also lies down as upon the bed...

When one can lift oneself up and move about in the air, the organization of earth kasiṇa therein might seem superfluous at first sight. But it would be necessary to do so in order to make the movements and positions of the mental body well-defined, and realistic. So it is with the preceding item of moving in the water without sinking. The organization of earth on the surface of water likewise might have helped the organizer to move with ease and steadiness.

In the handling of the moon and the sun, the iddhi consists seemingly in organizing only the orb of the moon at night and of the sun at daytime and not their actual sphere. The Kathā explains:

Herein the iddhimā (possessor of iddhi), the Master of the (own) mind, organizes the moon and the sun while sitting or lying down. Having organised them, he resolves that it (one of the two) be in the hand and it comes within the hand. While sitting and lying down, he holds and presses the moon and the sun with the hand..., as a man...holds and presses some material thing in the hand.

Obviously we have herein the visible orbs brought near at hand and mentally handled. Although we do not find a kasiṇa about them, the white or the light kasiṇa could be profitably used for this purpose. The purpose of this item might also have been the practice of shortening distances.

Mystic Region of Brahmaloka

In Oriental religion, the highest heaven, wherein superior beings and their bodies might be seen, is generally named Brahmaloka. The heavenly region is variously conceived; but in none of these conceptions is the region ever located in the gross material world. It is seemingly mystic in its nature, but is believed to be as real and certain as any region of heaven, earth, or hell. This region is attainable, according to the Buddhistic

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conception, only through a trance or contemplation of the form category. Since the mental state, in which the 'iddhi through resolve' appears, partakes of the form trance, iddhi organization should logically be conducive to Brahamloka. Hence we find the last item of iddhi-vidha dealing with this mystic region.

Brahmaloka might be regarded as mystic or mysterious, in as much as the path leading to it is said to be revealed only in a specific trance. We have several suttas describing the mysterious journey of the Master as well as that of some elders to this region. And the leading inhabitants of that heaven are also said to have mysteriously visited the Master, some of his disciples, laymen and also others. Such a wide variety of mystic experience shows that the heavenly beings of this region are alive, active, and purposive. They are not the creation of our imagination. They seem to possess, more or less, some sort of individuality and personality and to hold humanitarian view-points in their outlook.

As a matter of fact, the Brahmaloka and its inhabitants cannot be easily discredited as mentioned in the Oriental scriptures including that of Buddhism, without negating the whole of such scriptures. If we are going to give Gautama Buddha any credit for discovering something fundamentally inherent in the nature of the cosmic world, we cannot logically deny that the Buddha was prompted to preach the same by a certain mysterious Being or Beings of this subtle region who personally visited him for this definite purpose. Such a vivid experience of his was certainly subjective, for unfortunately there were none to witness the meeting. The only evidence of this event is his own repeated statement in many suttas.

Moreover, the accounts concerning Brahmaloka and Brahma are so realistic that we cannot simply reject these as mere imagination or a fanciful invention. But if we are to differentiate such mystical regions one from another, we shall have to do so by their principal heads. We come across a number of them, who appear as regular Brahmas possessing their own spheres. There are also some Brahmas who are said to be pacceka (individual) ones, but the text and the commentary do not specify the Brahmaloka to be subdued by this last item of iddhi. It may.

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therefore, be taken from the practical point of view, to be symbolic and indicative of higher attainments. It is also inclusive of other things in addition.

> Now to resume the main topic, the Iddhi-Kathā continues: If the possessor of iddhi, the master of his (own) mind, be desirous of going to Brahmaloka, he resolves that even the long distance be near and it becomes near. Or he resolves that the short distance be long and it becomes long. He resolves that the large quantity be small . . . . . and that the large (respectively).

We have many instances of shortening a long distance, but they do not give us any clue as to how to effect such a miracle. Buddhaghosa in his exposition says:

> Rising up from the foundation trance, he directs the attention to the divine abode or the Brahmaloka and desires it to be near. Having thus organized, performed the preliminary work, and again well organized it, he resolves through knowledge that it be near and it becomes near. This method is (to be followed) in the remaining items as well.

In addition to it, he supplies it with three instances; the first two are found in the text and the commentary; the third one is said to have been accomplished by a certain elder named Cūḷa-Samudda on the island of Tambapaṇṇi or Ceylon presumably at a later time.

The rest of the particulars in the Kathā and the *Visuddhi-magga* describe the performance of the organizer before Brahmā in Brahmaloka. Since such a performance indicates a much advanced stage of achievement, we are not dealing with these particulars here. But mystics in general speak of their experiences about spiritual beings appearing before and holding conversations with them. Such phenomena must have been met with mostly in a state of trance or ecstasy. We cannot presumably deny them, simply because they are not observable in our ordinary experience.

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The iddhi of transformation is also accomplished through resolve. The difference between the former and the latter is however well marked. In the former the organizer maintains his own shape and form, sometimes creating his phantoms here or in the subtle region. But in the latter the organizer transforms himself into different shapes and forms. Likewise he can create many different phantoms. The classical example of transformation is that of the Shākya Devadatta, who readily impressed the Prince Ajātasattu of Magadha with his iddhi, and won the Prince over to his side. But the most wonderful exhibition of this iddhi was probably that of a mythical monk named Abhibhū who is said to have been the principal of the former Buddha Sikhi. Encouraged by the Buddha, he displayed complete mastery over his body, while preaching before Brahma and the assembly of his companions in Brahmaloka.

It is said:

> He preached the dhamma, (now) with the body visible, (now) with the body invisible, (now) with the lower part of the body visible and the upper part of the body invisible, (now) with the upper half-body visible and the lower half-body invisible. No matter what his position, his preaching continued uninterrupted. The quickness of organization was worth admiration, and the divine audience were also astonished at it.

The climax was reached when he asked the permission of his Master to recite a verse that could be heard throughout the world. He recited the verse in that region and later, when they came down, it was found that his (monk's) colleagues had heard the verse word for word. This is recorded in the Arunavati sutta, the 14th of the Brahma samyutta in the *Samyutta-nikāya.*

The exhibition of phantoms varied in every imaginable class, quality, and quantity is also described in this iddhi of transformation. The instances of the Māra, and other heavenly beings are plentiful, but the classical example supplied by Buddhaghosa is only that of Devadatta mentioned above. The natural sequence of these two categories of iddhi is understandable. For the latter

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seems to be a development of the former. When one can organize the former without difficulty, the transformation of oneself into some shape or other enumerated in the latter should not present much difficulty. The method suggested by Buddhaghosa and Upatissa is substantially the same. Although not expressly stated, imagination should have been fully brought into play in the visualization of the shapes one desires to transform oneself into. So our savant says: "Therein, not resolving as 'I become the elephant' one should resolve as 'let there be the elephant.' This is a sort of warning, so to say."

Iddhi through Mind-made Body

We have already seen above that the resolve of the organizer is mainly instrumental in effecting the two kinds of iddhi treated of above. But the sequence of the organization of the mind-made body, as mentioned above, is found in between the fourth form trance and the iddhi-vidha, in the second sutta of the *Digha-nikāya*. This intermediate position in contrast to such a shifting made in the *Paṭisambhidā-maggo* and the *Visuddhi-maggo*. Initially the mind-made body would be more amenable to a mental resolve than the material body. The latter may follow the former only after a great deal of practice made with the former. It is therefore open to conjecture, doubt, and controversy as to why the shifting in question was made. The purpose is not quite clear.

The *Vimutti-magga*, on the other hand, likewise adopts the position of the mind-made body from the *Paṭisambhidā-maggo*; but it mixes the description of the iddhi-vidha with that of the mind-made body. We cannot say whether such a mixed treatment was due to some textual confusion, or whether this work is voicing some tradition slightly different from that of the *Visuddhi-maggo*. To be on the safe side and stand on practical ground, it is better to regard the sequence of the said sutta as more authoritative than of the *Paṭisambhidā-maggo* and thereby that of the *Visuddhi-maggo*. Hence the above-mentioned two intermediate steps, viz. the visualization of the material body and the consciousness attached to it on the one hand, and the creation of the mind-made body on the other hand, should be practised doggedly before the iddhi-vidha.

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The visualization of the body is necessary for the creation of the mental body as well. This can be done in various ways. Superficially, the colour, size, shape, and sign of the body should be well kept in memory. Intrinsically, the observation of body as given in the Satipaṭṭhāna-sutta might be useful for further purposes as well. By means of bodily feeling also, the body can by easily kept in memory. But the feeling may be at first felt as heavy, rigid, and hard; with a little practice, it will be felt as something light, supple, and soft. The oft-repeated passage of the Master in many suttas regarding samādhi is self-expressive and convincing; we cannot fail to get it sooner or later.

The discerning of the inner consciousness is likely to be facilitated by the observation of the mind, as given in the same Satipaṭṭhāna sutta. But how our consciousness is threaded within this body of ours will have to be realized in a way compatible with and conducive to the creation of the mind-made body. Although no allusion to the inner central canal is made herein, the thread of consciousness may be likened to the physico-psychic nerve-canal (suṣumnā) described in most Oriental yoga practices. It is strange that the wellknown practice should have been totally ignored in the *Visuddhi-maggo*. Buddhaghosa must have known it and should have at least alluded to it in his work. It is unthinkable that the Shākya Prince was unaware of this mystic practice, especially when we find him engaged in one of its devices during his six years' austerities. For the retention of breath and the closing of the nostrils and the ears are allied to the said practice.

The appāṇaka jhāna, or breathless meditation or trance, was seemingly an experiment of the Bodhisatto. The Pāli version of the relative suttas does not give it any importance. Most probably the method mentioned in the text is also much distorted. For, in none of the practices for retaining breath is respiration stopped so forcibly as described therein. The duration of his retaining the breath is not given, nor do we know the period of time of its continuance. Nevertheless the tradition concerning the prāṇāyāma must have been attractive and popular enough to draw his attention to it for repeated efforts. The main and recognized objective of such a retention of breath is generally said to open the central canal running within the backbone and

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arouse the subtle power known as Kuṇḍalini and move it upwards. The text is totally silent on this point.

The Āsphānaka Dhyāna, the mixed-Sanskrit version of the above Pāli term, is, on the contrary, highly eulogized and described at considerable length, in the 17th chapter of the *Lalita-vistara*. It takes the term to mean an exceptionally steady and open-skylike dhyāna or trance and says: "Because he organizes the fourth trance from the beginning, he thereby (naturally) checks and subdues the respirations. Unimaginable is that trance ...and everywhere unattached..." We find herein fundamentally a different picture of the breathless trance, from what we do in the Pāli text. But still we miss the allusion to the Kuṇḍalini in this work as well. The non-mention of this mystic power mystifies us in early Buddhism.

Nevertheless in some suttas we find a clear allusion to a mystic path leading to the region of heavenly beings and to that of the Brahmās. This sort of path does not appear to be anything resembling the elemental ones we can have any conception of. As such the sort of path should have been mystic and nearly identical with that of Kuṇḍalini, as described in the relative scriptures. Even if the nomenclature of this mystic phenomenon is not found in early Buddhism, we cannot imagine such a phenomenon itself to have been left unidentified, undetected or unorganized in the Buddhistic system. One such sutta is the Kevaṭṭa sutta, the 11th one of the *Digha-nikāya*. The Master is speaking to Kevaṭṭa, the son of a householder, in Nālandā, thus: "Then verily, Kevaṭṭā, that (inquisitive) monk organized the kind of samādhi, in the collected mind of which the path leading to the region of divine beings appeared ... the path leading to the Brahmā (or Brahmaloka) appeared ..." Evidently, such a unique path must have been mystic.

Creation of Mystic Body

The mind-made body in the above-mentioned sutta or in connection with organizing iddhi is obviously a mystic body. For the Master says in this sutta: "He (the monk well-established in the unwavering state of mind) creates, out of this body, another body—Rūpin (possessor of shape and form), mind-made, endowed with body and limbs, not lacking any (sense or mental) faculty".

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The three similes given to exemplify the process of creating it appear to point out that the unique body is gradually drawn out of the material body. The Iddhi-kathā does not add anything to this usual passage. Upatissa, however, suggests: "He attends to the interior of his body with the thought: It is like an empty pot ... by this means, he makes many forms. Thereafter he engages himself in various activities ..." Evidently, he is mixing it up with the iddhi-vidha.

Buddhaghosa, on the other hand, is precise but suggests a similar method:

> Having organized the body, in the said manner, he resolves that it (the body) be 'susiro' (hollow), and it becomes hollow. Then having organized another (new) body within it (the hollowed body) and performed the preliminary work, in the said manner, he resolves. Then there comes into being another (new) body within it (the body). He draws it (the new body) out like the blade of grass from its outer covering, like the sword from its scabbard, and like the snake from its basket or slough ... herein ... the mind-made rūpa (shape and form) becomes similar to that of the iddhimā (possessor of iddhi).

The suggestion of emptying the body of the internal materials and making it hollow or like an empty pot appears to be entirely imaginative. Presumably such an imaginative method as this does not fit in the Master's system of meditation. If the method suggested above by our two savants be entirely imaginative, it might have been equally possible to create the mental body outside, as inside the material body. the Three similes, of the grass blade, sheathed sword, and covered or sloughing snake, are employed in the text to show that the two inner and outer things are different from each other, and also that the process of creating the inner things is like the drawing of the inner out of or from the outer covering.

As a matter of fact, the inner body called the mental body should not have been different from the mind. Now the mind is attached to the body. And, if the perception of touch and bodily feeling are also truly associated with the mind, we can logically

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conclude that the mind or consciousness has been already functioning, without our knowing it, as a mental body. Hence the process of creating it would be tantamount to that of drawing out the body and limbs, as perceived and felt inside. It would not entail any play of imagination as in multiplying oneself. At any rate the mind-made body would precede the other items of iddhi-vidha and iddhi-vikubbana or transformation, and not succeed the latter two, as treated of in the *Paṭisambhidā-maggo* and our two savants' said works.

But the mental consciousness, likened to the thread through the inside of crystals in the above sutta, might have been indicative of the mystic line of communication as mentioned above, within and along the central nerve-canal (suṣumnā). It is said to be self-conscious with a brilliance of its own. It is scripturally given as a path to mystic regions of divine beings. It is not surprising if the anomalies we meet with so often in the Buddhist text have stemmed from these mystic beings and regions. The 'meditative light' and 'vision of forms' discussed elsewhere and described in the Upakkilesa-sutta (111.28) of the *Majjhima-nikāya* definitely point to the mystic phenomena as being comparable to those of the inner light and vision seen through the medium of Kuṇḍali or Kuṇḍalini. The threadlike consciousness with brilliance corresponding to the Straightened Kuṇḍali (the coiled snake-like form of conscious light) might have been, accordingly, the efficient agency in producing the mind-made body.

The *Yogasutra* and its commentary by Vyāsa also give us a certain device to the creation of the mental body indirectly in the 43th sūtra of the third part. The device is the imaginary mental activities to be conducted outside the physical body. This device enables the mind to attain the unimagined incorporeal mental being termed 'akalpitā mahā-videhā'. The aphorism (sūtra) says: "The outside unimagined mental activity (is) mahā-videhā (great incorporeality); thereby the destruction of the covering of the (inner) light (occurs)." Commenting on it Vyāsa says:

> The attainment of (mental) activities of mind outside the body is the firm (mental) retention named 'videhā' (incorporeal). If it (the firm retention) is obtained only with the outside activity of the mind established in the (physical) body, it is called

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'kalpitā' (imagined). But the outside activity of the mind, existing outside irrespective of the body, is indeed 'akalpitā' (unimagined). Therein the 'akalpitā' (unimagined) 'mahā-videhā (incorporeal existence) is accomplished through the 'kalpitā' (imagined device). By it yogis (or yogins) enter into other bodies ...

The explanation of this commentary by Vācaspati Misra has helped us to define the technical terms thereof, as we have done above. Another subcommentator, Vijñāna Bhikṣu, gives us additional expositions. It is, according to him, a 'siddhi' (iddhi in Pāli) capable of existing without the body (the body renounced or deserted). The entry into other bodies is done by the 'linga-deha (the subtle body). Then the so-clarified mind of the yogin moves about and knows (things) at will. Bhojadeva in his annotation, however, gives its substance in a restricted sense. He says:

This is the meaning: The outside activity of the mind, while the ego is in (or identified) the body, is called 'kalpitā'. And when the activity of the mind occurs independently after having renounced the bodily ego, it is akalpitā (unimagined).

The entry into, or possession of, other bodies is never and nowhere entertained in the Buddha's system. The unimagined incorporeal mental being of the above sūtra is however not different seemingly from the mind-made body under discussion. The device mentioned above is very suggestive and should be fully made use of by the aspirants of yogasiddhi or such accomplishment. Out of several devices, the choice should fall on the device the novice clearly understands and finds agreeable. His purpose however should never lapse from the high moral standard the meditative system expects its practisers to maintain. And we must thus benefit much more by entertaining higher expectations than lower ones.

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Nigamana

Closing Reflection

THE TRADITION of closing a textual discourse generally appears to be an expression of appreciation of what has been listened to. The expression naturally took the form either of taking the usual refuge or of offering the formulary prayer. The purpose of both the ends however would be fulfilled by a critical approach to the "Buddha's System of Meditation". Being thus dealt with, the secret may unfold suddenly in our labours followed in this phase as well. Anyone approaching it with such a critical mind will not fail to get a glimpse of the Master's system even in such a controversial subject as the supernormal powers treated of in it. The question of their possibility had unnecessarily clouded our vision. We have tried to brighten it.

The objective of our research into such powers has been, therefore, a gradual exposition of their natural sequence based on the original text. It has never been our objective to dazzle the imagination with textual splendour which indulges in overloading scriptural expanses large or small. Instead, we have spared no pains to search such shades as would protect our sight and sanity from being overwhelmed, and provide us with a working hypothesis to follow the trend of the Master's thought in the direction even of such unique diversions.

We found, to our amazement, that the Master was in earnest

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and that our shades would also start blazing, if we tarried beneath them long enough. It is only natural that we should resent our own belief of something that is fading into nothingness. Belief or disbelief, some unique situation has been already created by the Master's discovery of such powers. And this human nature of ours would never let us remain unaffected by them for long. One day or another we shall be practising the device, even if lying between belief and disbelief, light and darkness, and something and nothing. For our inner pull is irresistible in such matters and will draw us towards it, no matter however much we resist it.

The uniqueness of the subject would require the unique hypothesis outlined in the above passage. For the marvellous topic of this phase is worth studying, practising, and developing. The textual introduction, an integral part of this phase, has amply shown the justification of the subject treated of in it. Thus the main thesis has been established on the basis of original sources with as much clarity as they could allow us. Our endeavour has moreover continued, as in previous phases, to provide the would-be practisers with as much practical help and with as many devices as the relative text and commentary could disclose. Consequently we have judiciously selected our matters out of their profusion that promised rather than dazzled.

The tradition of the commentaries has, however, been, in the Nigamana, to recount the circumstances under which the work of the commentary was undertaken and accomplished, with an expression wishing general welfare. But my 'Nigamana' has specially to mention the most gracious patronage of His Majesty King Birendra Bir Bikram Shah Dev, King of Nepal. It is due to this encouragement that I could go on so far with this difficult project. If the credit befall on my humble self, the merit will certainly go to the immediate cause of this credit, the said patronage.

And the whole work, when completed, may prove to be at least a pioneer work in the field of meditation. Likewise I beg to draw the attention of readers to what I have stated in the previous Nigamanas.

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Bibliography

Simple Method

THE REFLECTION made by me under this section in the first phase of this research is hereby again repeated in order to remind the readers of its usefulness. The descriptive list of works already given therein would be better to be reminded of herein than to list the mere titles of works contained therein. The sum and substance of my reflection therein was that a mere list of books does not help any person intent on getting a real hold of the Buddhistic meditative subject. The descriptive list may however add something to the readers' information.

Cross References

The next laborious task is the cross references. The deviation of similar suttas from one another, when studied, scrutinized, compared to, contrasted with, and accounted for, would give a clue and an important lead to a researcher in early Buddhism. The discovery even a little would be a source of interest to him. Moreover the cross reference of some topic between suttas is helpful in assigning the sequence between them. Thus the researcher might even see the difficulty and shortcoming of the commentators in supplying us with the particulars.

Works of Other Systems

A comparison with the yoga system of Patañjali is sometimes

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interesting. The phraseology of the commentary of Vyāsa on the *Yogasūtra* is in some places so akin to the Pāli statement that we are at a loss to account for the similarity. The two systems widely differ in fundamentals, but still the similarity in phraseology is striking. Without going into theoretic controversy and academic discussion, we have however utilized this source in order to show some resemblance to the Buddhistic system and also some contrast therewith.

The device of Haṭhayoga was shown in some places for the removal of a likely doubt owing to some superficial similarity between the two systems.

This might help also in understanding the precise position of the Buddhistic device among other systems.

Thus the Bibliography of the previous phases is here by repeated with the above reflection in this phase too. With this apology I beg the readers to conclude this phase of my humble research in the Buddha's system of meditation.

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Ayodhya Prasad Pradhan (b. 1904) is a well-known Nepalese Buddhist scholar of Pali language, scripture, philosophy and literature. He has participated in several Buddhist seminars and conferences.

A practitioner of Hatha Yoga in his younger days and later of Laya Yoga, he came to discover the superiority of the Buddha's system of meditation over the other known systems and practised it.

Pradhan obtained his B.A. (Honours in Pali) from the Banaras Hindu University. He is an alumnus of the Nalanda Pali Institute and a gold-medallist M.A. (in Pali) of the Bihar University. He studied Education in America and got his Master's degree from the University of Maryland. He has visited Switzerland, France, Germany, and Australia.

After his retirement from service in His Majesty's Government of Nepal he worked as an adviser to it in the Ministry of Finance, as a specialist in the Department of Folklore in the Royal Academy of Nepal and as a specialist in compiling the *Encyclopaedia of Nepal* in the Nepalese language.

Pradhan has been conducting research on the Buddha's system of meditation at the Research Centre for Nepal and Asian Studies (CNAS) in the Tribhuvan University since 1974. His published works include *Nepal ko Dharmik Sahisnut* (Religious tolerance of Nepal) and many articles on religion, folklore, dialects, Yoga, and literature.

Jacket design : S.D. Beri
ISBN 81 207 0140 2

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